

# Christian Herald

DECEMBER • 1950



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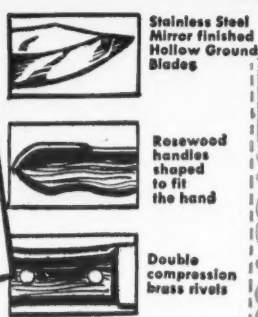
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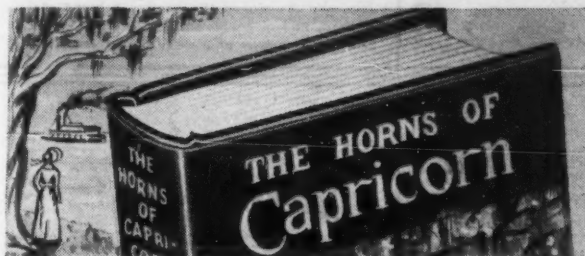
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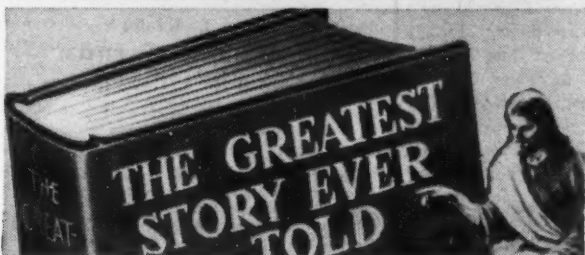


# Books That Should Be In Every American Home



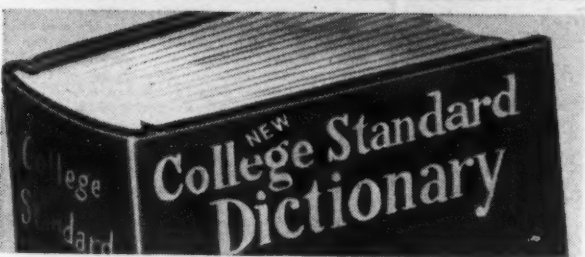
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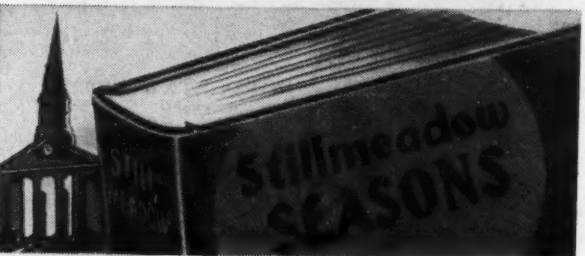
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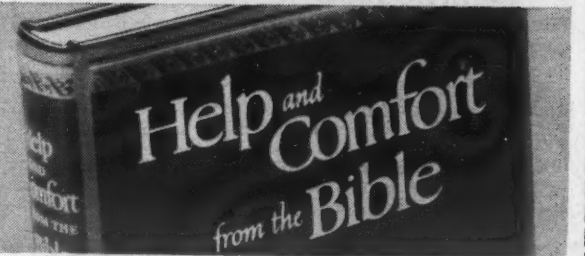
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# Christian Herald

DANIEL A. POLING, *Editor*

DECEMBER • 1950

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A FAMILY MAGAZINE, independent and interdenominational . . . dedicated to the promotion of evangelical Christianity, church unity, religious and racial understanding, world peace; the solving of the liquor problem, the service of the needy at home and abroad, and to cooperation with all who seek the establishment of a more Christian world.

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*Associate Editors*

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HARRY G. SANDSTROM

KENNETH L. WILSON

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## COMING NEXT MONTH...

**OCTOBER THIRD, 1950:** That was the lonely day after a tragic telegram brought word, "Killed in action." Faith Baldwin lays aside her role as storyteller to give her personal testimony . . . a poignant look into the heart of a woman who lost a loved one in the Korean war and found healing for her grief.

**RUTH AND BOAZ—MODERN STYLE:** When their elders didn't do anything about replacing a ramshackle frame church, the youngsters showed them how to find money—and faith—out in the cornfields. Norman Nygaard gives you potent evidence that the younger generation possesses unlimited ingenuity.

**COAL TOWN DOMINIE:** David, Ky., calls him "Preacher" Durham and watches for his familiar jeep as he makes his rounds. Dramatic photographs lift one day out of his life to let you see and feel just what it's like to have the cares of a mining town on your soul.

**ART OF GROWING OLD:** Dr. George Arthur Buttrick, pastor of New York's Madison Ave. Presbyterian Church, assures you that you can't escape clocks and calendars. How to grow gracefully, purposefully, victoriously, he tells in **CHANGING WITH THE YEARS**.

**YOUR ALTAR'S INTRIGUING HISTORY:** Do you know what's behind the central furnishing you see from your church pew? In our January issue, Russell Berg relates the lively account of how the altar has affected ecclesiastical polity—and vice versa.

**AMATEUR HOUSEBUILDERS:** Bob and Della Gilmore of Sonoma, Calif., beat the high cost of housing by constructing their own home in their spare time. The whole family pitched in to help, had a riot of fun doing it and found themselves with increased respect for each other's brains, brawn—and patience. Latest of our popular Christian Family series.

Plus all the regular departments and features — and many other articles, stories, poems

### Among Those Present

**Florence M. Whitcomb** (*Our Lady Mayor*, page 32) was brought up on the prairies of North Dakota by devout and



four colleges and three universities! Her urge to roam was temporarily satisfied when, during the war, she followed her husband, a Navy officer, to locations throughout the U. S.


In addition to being a wanderer—in spirit if not in body—she is also a wanderer, due to the innumerable questions popped at her by her small daughter. Mrs. Whitcomb is lured into many fascinating fields of investigation by the little girl's questioning mind. The writer's interests include all sorts of things, e.g., agates, gardening, sewing, aviation.

**J. Wesley Ingles** reveals that his poem, "How Wise to Kneel," (see page 10) was originally written and sent out



Seminary and received his M.A. from the university. Since then he has successfully combined teaching, preaching and writing. His first novel, "Silver Trumpet," is now in its 30th printing; his most recent, "A Woman of Samaria," was published in 1949.

**Robert Root** (*Lobbying for the Lord*, page 22) has wanted to write for as long



as he can remember and, like many others with the same yen, turned to newspaper work after his graduation from Columbia University. He liked covering the Federal court and city hall in Des Moines, but war, maturity and other factors made him want to do something a little "more serious." His opportunity to move further into work of a religious nature came when he got an assignment as a correspondent for the World Council of Churches and he covered relief work in sixteen European countries. Since then he has been trying to specialize in religious topics.

DECEMBER, 1950

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boy in the world  
this Christmas**

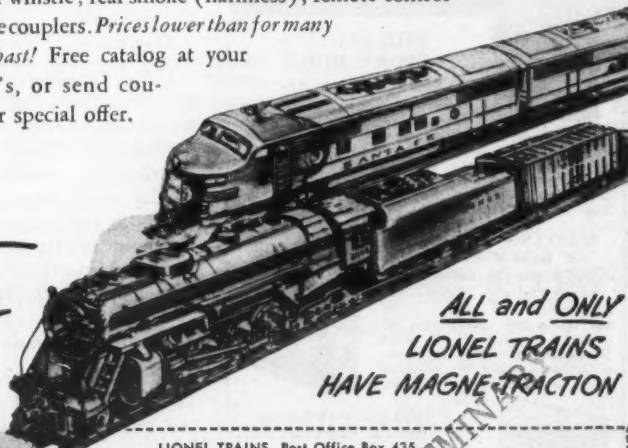
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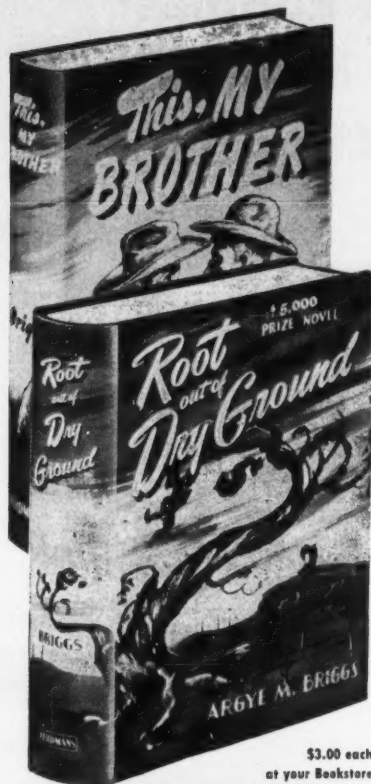
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## DR. POLING

Your



## ANSWERS

Questions

### Negroes in Community Churches

• Has your attention been called to the fact that the International Council of Community Churches now combines both white and Negro communicants? How do you think this will go over generally, South as well as North?

LOUISIANA

H. Y.

Yes, my attention has been "called," and I think this will go over generally and with enthusiasm wherever there are community churches. The community church is within itself an anti-segregation program. Congratulations to the new International Council and may it win through everywhere.

### What Christ Means

• I am a young man preparing for the ministry. What does Jesus Christ mean to you?

ILLINOIS

W. J.

Jesus Christ means everything to me. Jesus is the Christ and Christ is God. He is my sufficient Saviour. He is my Captain and my Comrade.

### "Cocktail Capital"

• Do you personally vouch for the statement in a recent issue that seven out of every ten people who went to jail in Washington, D. C., went because they were "too drunk to take care of themselves"?

MARYLAND

A. C.

I do. As was reported in a former issue, during 1949, 14,151 people found themselves committed to jail for intoxication. These commitments for intoxication amounted to 71.1 percent of the total commitments. In other words, in our proud "cocktail capital," seven out of every ten who went to jail went because they were "too drunk to take care of themselves."

### Minority Groups

• I am a Roman Catholic. I like CHRISTIAN HERALD, but I do not like the last paragraph of your recent article, "America's Schoolbook Scandal." Why should you allow a sentence like this: "When the Catholic Church, the Communist fellow travelers, pressure groups of any brand, begin to bellow accusations, seek to discover the truth and do some shouting yourself."? Do you think it fair and objective (you say you are objective) to bracket the Roman Catholic Church with Communist fellow

travelers—and without reference to other minority groups that may in their spots "bellow" just as loudly?

ILLINOIS

T. J.

With the spirit of this question and the spirit of the one asking it, I agree 100 percent. That last paragraph, with that particular sentence, is unworthy of CHRISTIAN HERALD though I am for the article itself with "both hands." The one asking the question affirms that in certain communities of Minnesota and Wisconsin, which are overwhelmingly Protestant, there has been corresponding textbook discrimination against Roman Catholics. Minorities are minorities, and pressure groups are pressure groups, wherever and whomsoever.

### Solomon Illiterate?

• At a meeting of ministers recently the statement was made that King Solomon could neither read nor write. Is there authority for this statement?

VIRGINIA

J. W. P.

I know of no authority for such a statement and I do not believe it. Solomon, who was vastly wise, could, I am sure, both read and write.

### Prayer Directed to Jesus

• Can you understand that a person would pray with a guilty conscience because the prayer was directed to Jesus rather than to God but at the same time feel a deep spiritual communion with certainty that the prayer was heard?

INDIANA

R. C.

Yes. After all, the One to whom we pray understands our thoughts "afar off." Indeed, He understands them better than we understand ourselves and it is the spirit in which we pray that is of first importance. Also there need be no guilty conscience, for Jesus is God.

### "Grandmother Brown"

• A long time ago you mentioned on the radio a book, "Grandma Brown Keep Sweet and Keep Moving." Where can it be purchased?

PENNSYLVANIA

W. L.

The book to which the one asking this question refers is "Grandmother Brown's One Hundred Years." I think that it is out of print. Address an inquiry to the Atlantic Monthly, Boston, Mass.

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We know where Christmas has gone. But how are we to get it back? How are we to restore Christmas to the home, to the family, the fireside—where it belongs?

We did not lose the meaning in a day or in a year, and we will not casually regain it. Whatever else it takes to build a memory, it takes time. And if Christmas is to live and stir the heart it must be a remembered day, interwoven with thoughts of father, mother, sisters, brothers, all bowing together at the humble cradle of a King.

Only that kind of Christmas will have anything helpful to say to the world's perplexity and aloneness. For the world is a troubled and lonely place and Christmas can be the most heart-breaking day of the year—but not if Christmas is Christ. Not if the holy underlies the holly.

To rediscover the real Christmas, a family must make a pilgrimage in spirit to Bethlehem, for there it was that Christmas came to pass. Such a worship pilgrimage will be one of the closest bonds that a family can know, and repeated year after year it becomes a cherished family tradition. Easter, Thanksgiving and Christmas are the great religious days; but, family-wise, the greatest of these is Christmas. If ever a home was meant to be lived in, laughed in, prayed in, it is at the Christmas season.

Whether the family plans its worship time for Christmas Eve or Christmas Day depends upon the occasion when the circle is more complete. Other things being equal, Christmas Eve offers the better opportunity. Then it is that the hearts of the children are standing on tiptoe. The darkness beyond the windowpanes, the fire in the fireplace, seem to draw the family closer together. It was in darkness that shepherds kept watch over their sheep and heard the angels sing. Christmas Eve is a magic night of great expectations when it is not hard to see Wise Men bearing gifts and a star brighter than others leading them on their way.

And so the tree trimmed, stockings hung by the chimney with care—for the joy of Christmas need not interfere with the sheer fun of it—mother and father sit in their favorite chairs in the



living room, the children gather round, perhaps the little ones in their pajamas, and the glow and wonder of Christmas comes to life once more.

Everyone will participate and the "parts" should be assigned several days, even weeks, in advance—both to lend dignity and importance to the service and to spread out anticipation of the great day. If one of the older boys or girls is to read Dr. Luke's Shepherd Story, he must have ample time to look at it beforehand, so that he doesn't stumble over "Cyrenius" and "espoused." The pride of the youngsters may be appealed to; this is the Saviour's birthday and only the best is good enough for Him at His birthday party.

Youngsters 3 to 7 enjoy putting familiar stories into their own words. "Let me tell it!" they insist. And even if someone else reads the actual Bible story to keep the record straight and to share the melody of the ancient words, one (or all) of the younger ones will appreciate the chance to rephrase it in his own way. Such a procedure makes the story the child's own and gives him the attention of the whole family, which he values. There may be some temptation to smile, but smiles do not come easily when a parent understands that he is looking deep into a child's halting but implicit faith.

If a younger child, then, is to retell the story of how the shepherds came to find the baby in a manger, he must hear the Bible story a week or so in advance. Children think about what they have seen and heard even when they are not talking about the experience. Then when the time comes, they will be ready.

**I**F THERE is a piano in the household, plan to use it, by all means. If some members of the family play other instruments, include them in the program planning. Small children love to draw and color their pictures. One of them might produce, ahead of time, a picture on a large sheet of paper (even wrapping paper will do, about 10 by 15 inches) to be used as a "worship center"—perhaps fastened with tape to the mantel, if the ceremony takes place around the fire. The child will then have his own place on the program, telling what he drew in the picture (and this is one time when picture "interpretation" is not a mere figure of speech!) and how it relates to Christmas and the Christ-child. Again the other members of the family listen with the most courteous attention, for here is utterly sincere faith and devotion on display.

If the children are older, one may enjoy securing or making a crèche (nativity scene), and telling an original  
(Continued on page 81)



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**O**NE of these days I must go shopping. I am completely out of self-respect. I want to exchange self-righteousness I picked up the other day for some humility which they say is less expensive and wears longer. I want to look at some tolerance which is being used for wraps this season. Someone showed me some pretty samples of peace. We are a little low on that and one can never have too much of it. And by the way, I must try to match some patience that my neighbor wears. It is very becoming to her and I think it might look well on me. I might try on that little garment of long-suffering they are displaying. I never thought I wanted to wear it, but I feel myself coming to it. Also I must not forget to have my sense of appreciation mended, and look around for some inexpensive everyday goodness. It is surprising how quickly one's stock of goodness is depleted!

—AUTHOR UNKNOWN  
From Mrs. Anna L. Martin, Lincoln, Ill.

You have to believe that the buds will blow,  
Believe in the grass in the days of snow;  
Ah, that's the reason a bird can sing—  
On his darkest days, he believes in spring!  
From Mrs. Nellie Braley, New Bedford, Mass.

### WHAT I LIVE FOR

I live for those who love me,  
For those whose hearts are true;  
For the heaven that smiles above me  
And awaits my spirit too.

I live to hold communion  
With all that is divine,  
To feel there is a union  
'Twixt nature's heart and mine.

I live to learn their story  
Who suffered for my sake.  
To emulate their glory  
And travel in their wake.

For all human ties that bind me,  
For the tasks by God assigned me,  
For the hopes not left behind me,  
And the good that I can do.  
From Fannie Cooke Miller, Thomas, Okla.

### EVERYDAY MADONNA

When Father carved our Christmas bird  
And asked us each what we preferred,  
As sure as summer follows spring  
Came Mother's, "Please, I'll take the wing."

We children never wondered why  
She did not sometimes take a thigh,  
Or choose a drumstick or a breast.  
We thought she liked a wing the best.

She said it with such easy voice,  
It seemed so certainly her choice ...  
I was a man before I knew  
Why mothers do the things they do.  
RICHARD ARMOUR

*The one who looks at life hard-eyed  
And leaves kind words unspoken,  
Is sad, I think, as an empty house  
With all the windows broken.*

From Mrs. L. Atwood, Scottsville, Ky. —ANON



### ANY MOTHER TO THE SAVIOUR

As Thou didst walk the lanes of Galilee,  
So, Loving Saviour, walk with him for me.  
For since the years have passed and he is grown,  
I cannot follow; he must walk alone.

Be Thou my feet that I have had to stay,  
For Thou canst comrade him on every way;  
Be Thou my voice when sinful things allure,  
Pleading with him to choose those that endure.  
Be Thou my hand that would keep his in mine,  
And all things else that Mother must resign.

When he was little I could walk and guide.  
But now I pray that Thou be at his side.  
And as Thy blessed Mother guarded Thee,  
So, Loving Saviour, guard my son—for me!

ETHEL FANNING YOUNG  
From Mrs. Fred Moser, Sumner, Iowa

**I**T is good to be children some-  
times, and never better than  
at Christmas, when its mighty  
Founder was a child Himself.

—CHARLES DICKENS

### CHRISTMAS—1863

I hear the bells on Christmas Day  
The old familiar carols play,  
And wild and sweet,  
The words repeat  
Of peace on earth, good-will to men.

Then from each black, accursed mouth  
The cannon thundered in the south;  
And with that sound  
The carols drowned  
Of peace on earth, good-will to men.

And in despair I bowed my head,  
"There is no peace on earth," I said,  
"For hate is strong  
And mocks the song  
Of peace on earth, good-will to men."

Then pealed the bells more loud and deep;  
"God is not dead, nor doth He sleep;  
The Wrong shall fail,  
The Right prevail,  
With peace on earth, good-will to men."

—HENRY WADSWORTH LONGFELLOW

If you've got roses, bless your soul!  
Just pin one in my buttonhole.  
If you have anything nice to say,  
Don't wait until I've passed away.

—AUTHOR UNKNOWN  
From Mrs. Emanuel Becker, Russell, Kans.



### SOMETHING KIND

*I want something kind to think of  
When the sunlight dreams have fled;  
Something bright as the star light  
That twinkles o'er my head;  
Something the heart can cherish  
When pleasure has passed me by,  
Something to live through life's winter,  
Something that cannot die.  
And so I have planned for my keeping  
Kind deeds, as onward I go;  
Kind deeds to be given freely,  
Alike to friend and foe.  
And when at last the gloaming  
Falls o'er moor and fen,  
I'll have something kind to think of—  
The love of my fellow men.*

ROBERT HORE  
From Anna May Holt, Denver, Colo.

What is your favorite quotation or bit of verse? Include source and author and your own name. Sorry, no items returned, and no original material used.

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### HOW WISE TO KNEEL

How wise were they who left their lands  
And journeyed over desert sands  
To where the Christ-Child lay.

How wisely led by that bright star,  
How brave to follow it so far,  
How full of joy they were to find  
The troubled heart and restless mind  
In worship strangely comforted;  
How truly wise they were to see  
Within this greatest mystery  
Fulfillment of the world's desire,  
The dream of ages come to birth,  
God's perfect love revealed on earth;  
How truly wise they were to kneel  
Without the aid of angel choir,  
And in that act of faith to feel  
That God and man were reconciled  
By Mary's Child in manger laid.

How wise they were, to see in Him  
The Conqueror of darkness grim,  
The world's Deliverer.

—JAMES WESLEY INGLES



# GABRIEL COURIER



INTERPRETS THE

NEWS

## • AT HOME •

**CITIZEN:** Garry Davis was going to set the world on fire, but he used up all his matches and nothing happened except that Garry got his fingers burned. In May of 1948 in Paris he renounced his American citizenship, said he was a citizen of nothing less than the world. Nobody leaped to his banner. He was just a lonesome boy in a gay city that went on being gay. Last April he came back to the United States to marry his mail-order bride on the steps of a Maine city hall. Two months later shots fired at Kaesong jolted Washington and Lake Success, and a U.N. "police force" rocketed off for Korea. Garry didn't approve and, Malik-fashion, walked out on us again to prove his pout. This time he went only as far as Haiti. By mid-September he was home and wanted to stay for keeps. As slam-bang as he had given it up, he went after getting back his citizenship.

If Garry's comings and goings were actually for no more commanding reason than to dramatize his brash ideas—as he impulsively says they were—then we hope the Attorney General lets him squirm for the required number of years. After all, citizenship is not something to throw away as an advertising stunt! But if under the window-dressing, Garry was sincere, then that's something else again, even though his method was a hundred percent wrong. It's his right to think that things are not what they ought to be—most of us do, about one thing or another. But problems aren't solved by walking out on them. Workers, not walkers, keep wheels turning. Staying power, not flaying power, sets wrongs right. If Garry found that out, then maybe he has learned what he needed to know. And let him who has never been tempted to throw in the sponge cast the first stone.

**START:** If we suspected for a moment that big business is a Mr. Moneybags out to get all it can at the expense of

widows and orphans, we couldn't think so at this enlightened year's end. The Ford Foundation, husky \$250 million offspring of one of the biggest, has decided to throw its weight on the side of world peace—as commendable a project as anyone could ask for. It will work for peace by encouraging governments to be more sensitive to their peoples, by nudging the world economy into such shape that folks will have more room to grow up to what they have in them to be, by strengthening education so that given growing room, leadership know-how will be there for the asking. All that will take more than \$250 million—or \$250 billion! It will take sweat and patience, too. We Americans think we can buy anything if we fork over a sizeable enough pile of cash. But these are gigantic objectives and they'll take more than cash in any size pile. There are some things we can buy only with zeal, determination, warm hearts, perhaps warm blood. But here's a start—the biggest start yet. And it makes more sense than the original Henry's well-intentioned but Alice-in-Wonderland peace ship of World War I.

**PENSION:** Another thrust good and true on behalf of free enterprise was made by General Electric, when it increased pensions of 7000 retired employees by as much as \$49 a month. And without being beaten over the ledger! President Charles E. Wilson pointed out that G. E.'s retired workers planned well—so they thought—for their old age, and shouldn't be penalized because 1939's 100-cent dollar has been nibbled down to 57 cents in 1950. Long-faced industrialists have commiserated with the "fixed-income group" for many moons, but here's a company that has slipped a few ten-dollar bills into its handshake!

The shrinking dollar—inflation is another name for it—can smash our country flatter than a Russian A-bomb. Unexcitable Ex-President Hoover is warning us on that score. Most workers manage to kick their wages

up, in the wake of rising living costs. But pensioners just have to sit back in their rocking chairs and take it, trim expenses to fit the monthly check—and most pensioners can do mighty little trimming! If we aren't to have a steady dollar, why not a formula to enable pensions, insurance endowments, annuities, to ride the dollar, as prices do? Even now the Federal Treasury is rousing to the fact that no one is going to get up in a flurry rushing out to buy a bond for \$75 that will after ten years pay back 100 inflated dollars worth only 57 of those paid in. That's the pay-off as of now. A return of 57 for 75 is a cheap enough price to pay to live in America. But you can't eat that kind of profit.

**INSULT:** Senator Malone's ill-advised fight against the bill to ban interstate shipment of slot machines brought our indignation bubbling over the boiling point. Except for Nevada's Republican Senator, the bill probably would have passed. But slot machines are big business in Nevada, and Mr. Malone filibustered. (A better word would be *filibustered*!) For eleven hours and eight minutes he talked, to keep the bill from coming to a vote. "State's rights" was his slim excuse.

That was injury enough! But a week later came added insult. The *Congressional Record* arrived and we thumbed through 70 pages of Mr. Malone's immortal words—touching upon everything from motorcycles to bleached beeswax. We are told that it costs \$72 a page to print the *Record*. So in addition to witnessing the death of a bill that could have choked off the one-armed bandits that pull nickels and dimes from people who have fewest of them—in addition to hearing Senator Malone—we taxpayers have to pay out \$5040 for the privilege! We wonder if anyone ever thought of charging filibuster space to the personal account of the speechmaker. That would clear out the Claghorns in a hurry!

**EXAMPLE:** Separation of church and state is more than a theory that bobs up in textbooks. When the dividing wall is bulldozed down, trouble results. Especially when money gets into the picture, and it usually does. The power that holds the purse strings also wields the censor's pencil. It was demonstrated all over again in Asheville, North Carolina. The Good Samaritan Mission, which participates in the local Community Chest, has a pastor who is admittedly a pacifist. This non-pacifist reporter knows all kinds of pacifists. Some of them he deeply admires, some of them only confuse him—like the one who refused to listen to a preacher he regarded as a "militarist" and said hotly, "If I had a gun, I'm afraid I'd

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kill that man!" But that's neither here nor there. The point is that in Asheville, an American Legion Post has demanded the resignation of the chaplain of Good Samaritan Mission—because he is a pacifist, because the Mission gets Chest funds, and because the Legion does not see eye-to-eye with pacifists.

This reporter does not think it is the Legion's business whether Chaplain Lofquist is a pacifist or a pre-millennialist or an Arminian or a Buddhist! But we do think it is the Legion's business and the business of everyone else to see that public funds are not used to support religious persuasions of whatever variety. Somebody gets into a jam every time it happens. When you take money you eventually also have to take advice.

**COURIER'S CUES:** Red control law, rushed through for November 7 consumption, has embarrassing bugs that will have to come out . . . Look for price controls before wage controls—which is like putting on brakes with accelerator still down . . . Automobile steel will be shorter than expected next year . . . Annual attendance at movies has dropped from 80 million to 50 million in four years . . . Rent controls, to go off December 31, will be renewed, probably broadened . . . High school population will nearly double by 1965 . . . Of our 11,500,000 persons over 65 in U.S., less than half of the men, only 9 per cent of the women, are regularly employed . . . And a good Christmas to you!

## • ABROAD •

**GENOCIDE:** For seventeen years Dr. Rafael Lemkin, Polish-born law professor of Yale, crusaded for the outlawing of mass murder of racial, religious and political groups. Massacre of Christian Assyrians in Iraq in 1933 set him off on his mission, then came Warsaw and the butcher camps of Germany. Nor is the persecution over. Korean Christians have felt the blind hatred of Communists who were at first victory-drunk, then struck out in frustration at all they could reach. Colombia is another land nearer home where religious persecution is running wild. What a commentary on religion that law must restrain it from murder in the name of God! And now Dr. Lemkin's genocide pact goes into the international books—signed by more than the twenty nations required for ratification. Dr. Lemkin calls the list of signers (24 at this writing) a "Roll of Honor" of nations. And the United States of America, great humanitarian land, defender of the persecuted, fighter for freedom and decency—is not on the list! Our name should have led all the rest, but a handful of Senators saw

to it that it did not. Could they be afraid that America's Negroes might some day want to call upon the protection of such a law? Whatever the reason, it is a sad day for a great nation when it ceases to be a leader and waits to see how many hands are lifted in approval before it slides its arm up with the majority.

**NATIONALIZATION:** Mr. Attlee won his victory by six votes. Six men determined the future of Britain. The government will take over the iron and steel industry on February 15, paying out some \$840 million to 92 companies. Already Britain has nationalized her coal mines, railroads, road transport, electricity, gas, air lines and the Bank of England. Radio and television have always been "nationalized."

There's one angle to all this that must irk free enterprisers on this side of the Atlantic. During last fiscal year, the Marshall Plan paid Britain \$948 million. It's beside the point for Labor to argue that they are not using that money to socialize their country. That money releases other money they can use—and it all adds up to the fact that we are paying the bill of killing off capitalism in England. Labor thinks very little of capitalism. Minister of Health Bevan said, "World capitalism has already broken down." We liked the comeback Anthony Eden made to that canard! He said, "How is every present endeavor being built in the free world, in Europe, in Asia, and in America, except on the basis of the contribution of free enterprise countries, of which the wealthiest of them all is the United States of America? How can one at the same time declare that world capitalism is dead, receive aid from the corpse, and ask for more?"

**KOREA:** It was like running the picture through backward. From north to south the U.N. forces were pushed, and then the film was suddenly reversed and they advanced even faster than they retreated. There was only a momentary pause at the 38th Parallel (and we wish we could master the logistics of peace as thoroughly as we have the logistics of war, so that vic-



**NEW LUTHERAN HEADS:** Dr. Henry F. Schuh (left) is the newly elected president of American Lutheran Church. Dr. Franklin Clark Fry was re-elected president of United Lutheran.





U. S. AIR FORCE PHOTO

**MOSES:** Dr. Kim Gyo, exile minister from above the 38th Parallel, tells 200 fellow-refugee pastors in Pusan, "We shall return with our people to our own Promised Land." The preachers assembled daily to pray for peace and a U.N. victory in their homeland.

tory wouldn't always catch us unaware), and South Koreans first, then Americans ploughed ahead and dropped from the skies. Now there's nothing much left, south or north, but suffering. The hungry, the homeless, the injured, the ragged are going to have to be taken care of. Australia and America both have introduced plans in the U.N. Economic and Social Council for providing relief. But while the U.N. was still talking, while the powerful organization of governments was trying to make up its mind about what to do and how to do it—American churches were already going right ahead with relief! The churches didn't stop to do much talking. They saw the human suffering and they leaped into the gap. Even while Australia was introducing its resolution, Church World Service announced that over a million pounds of relief materials were then in the process of being distributed by a team in Korea.

**LOCARNO:** Only one signer was left—Dr. Hans Luther of Germany. Like a sole surviving member of the GAR, he came to Locarno, Switzerland, on the 25th anniversary of the signing of the treaty that brought Germany into the League of Nations and "guaranteed" peace among Germany, Belgium, France, Great Britain and Italy. The Locarno Pact lasted just eleven years. Then Hitler sent his troops into the Rhineland and the world knew that treaties were only as trustworthy as the men who held them in their hands. Briand of France, Benes of Czechoslovakia, Mussolini (!) of Italy, other remembered signers, are all gone. The passing of some of them was marked with violence, terrorism, debasement. Dr. Luther has seen them go, and he alone is left. Germany has reached another Locarno: her favor is being

courted by East and West. Another band of nations is gathering together, like a wagon train of pioneers moving into a tight circle against the terrors of the night. The cycle had turned full and a lonely old man in a little town of Switzerland looked in vain for a star of peace.

## • CHURCH NEWS •

**END:** If the ministry of any preacher of this decade has been blessed with startling, black-headline achievement, it is the ministry of Dr. Billy Graham. He has walked in the shoes of Billy Sunday and Gypsy Smith. But Dr. Billy, we believe, is getting himself out on a limb. And it's not just Dr. Billy now—it's a national figure out there, one of the strongest voices of mass evangelism. As goes Dr. Billy, so goes Christian faith and the church, in the eyes of millions to whom he is the interpreter and spokesman of the Gospel. In Pasadena's Rose Bowl, not only did he back out on an exceedingly frail limb even farther, but he put a cross-cut saw in the hands of critics. "Last year in Los Angeles I told you that we had five years, now I think we have only two, and after that—the end." Those are his words. If Jesus taught us anything, it was that *no man*, not even Dr. Billy, knows whether it is five years or two years or five thousand years. We think Christians need to be concerned not so much with "What time is it?" as with "Am I ready—right now—for whatever comes or doesn't come?"

Whether "we" have only two years remains to be seen. God knows. But Dr. Billy's impetuous punditry gives us serious cause to wonder if *he* can have more than two. And it would be too bad if he did not.

**MARY:** Now it's official. Mary did not die but was taken bodily into heaven. You have to believe it if you want to be a good Catholic. We wouldn't be too much upset about what you have to believe to be a good Catholic, except that we all wear the name Christian and Protestants have to take many of the blows that are directed at Catholics. We simply do not see how a sensible Bible reader can subscribe to the Dogma, or how anyone living in this day and age can fail to regard the whole idea as medieval. The only conclusion to which a rational person can come is that, by Catholic understanding, religion and life are two separate categories and that neither has anything to do with the other.

The Pope himself seemed to say that this was the case, in remarks to a group of French students. The Church's scholars, he told them, "never permitted surprises, scientific discoveries, nor daily tasks to disconcert them for a single moment" from applying the doctrines. In other words, "Never let the

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Address\_\_\_\_\_



U. S. ARMY PHOTO

**BATTLEFRONT:** While smoke rises from a burning town below, Captain Emanuel Carlsen of Cliffside, N.J., chaplain of the 1st Cavalry Division's 7th Regiment, holds a front-line service for Protestant G.I.'s near Tukson-Dong, Korea.

truth interfere with what you believe"—a remarkable attitude! Somewhere once we heard a crusty definition of faith which we can't for a minute accept but which received a terrific boost on November 1 in St. Peter's Square: "Faith is believing what you know isn't so!"

**SMART:** In front of us is a 32-page pamphlet that looks like a smart, modern magazine. It's called "The Good News," and the subtitle is "The Gospel of Saint Luke." It's the American Bible Society's newest and most handsome volume. The 60 pictures make it easy to enjoy and they add much information about the homeland of the Master. If anyone finds it difficult to read this illustrated Gospel, then he's just plain allergic to the Bible. Since the ABS is not out to make a profit, the edition is unbelievably inexpensive—a miracle of production! In quantities of 50 or more, five cents a copy from your nearest Bible House depository, or 450 Park Avenue, New York 22, N. Y. Acts is coming with the same treatment some time next year.

Right now, the Worldwide Bible Reading Program that began Thanksgiving Day and runs through Universal Bible Sunday, December 10, and into Christmas, is in full operation in more than 30 countries. Here's a way we can have "fellowship, one with another," the world around!

**BUILDING:** By Christmas more than \$100 million in construction work will be under way for Southern Baptist churches alone. Church building is important business and the more preachers and committeemen and laymen

who know something about it, the better and more adequate the churches will be. Philadelphia, January 13 to 15, is the place and time to catch up on what is new and good, what is old and still good. You are welcome at the meetings of the Church Architectural Guild (sponsored by CHRISTIAN HERALD) and the North American Conference of Architects. If you think you ought to be there, write CHRISTIAN HERALD for a program.

**IN BRIEF:** Soviet Germany will set up a national church, cut all ties—Protestant first, then Catholic—with outside . . . Frank Laubach believes he can reach the world with half-a-tithe and 50,000 Christian laymen . . . National Baptists of America have joined National Council . . . Dr. Eivind Berggrav, Bishop of Oslo, head of Norway's state Lutheran Church, patriot of the Nazi occupation, is retiring . . . Protestant Radio Commission plans new radio programs to show contributions of Protestantism to American life—hooray for them . . . New Jersey's Supreme Court says Bible reading stays in public schools . . . Disciples of Christ gained more members in past year than in preceding ten years . . . Jesse Bader urges you to make your Christmas cards *Christian* this year!

## ● TEMPERANCE ●

**BACK DOOR:** One Hawaiian and six Alaskan radio stations are extolling the merits (such as they be) of Schenley whisky. With this, the distillers have their foot in the back door. Although only 13 states prohibit liquor advertising on the air, alcohol sellers have

hesitated to take advantage of the other 35. As long as they can keep the jingle in their pockets without breathing down the throat of a sleeping lion, they prefer it that way. But now they can sit back and see what happens, gauge public temper, without losing their heads if the lion wakes up. If the dries hold their peace, the distillers will try it again here. Television is not escaping the eyes of the liquor barons, either. After all, they have some pride of ownership. Didn't television grow up in their saloons?

We'll give this much warning to Schenley and their brothers-in-booze: whisky propaganda spilling out of our loudspeakers and cascading over our video tubes will get a Langer bill or similar bill to ban interstate liquor advertising quicker than anything else in this world!

While we're in the Schenley corner, we might mention that at the plush sixth annual dinner of the Alfred E. Smith Memorial Foundation (hospital work and charity support), held at the Waldorf-Astoria with everybody from the Dionne quintuplets to the Veep and Mr. Dewey in attendance, Cardinal Spellman made an interesting comment. As the New York *Herald Tribune* reported it, America's ranking Cardinal "offered his blessing and gratitude" to Lewis Rosenstiel, president of Schenley Industries, Inc., who contributed \$25,000 to the Foundation. And of course that made page 1.

**BEER:** We liked the attitude taken by Dr. Deets Pickett toward the beer-in-Korea flareup. "One can of beer a day will not make a man drunk," some aroused wets had spoken up. Nothing was too good for the boys, and if they wanted beer, they ought to get beer—especially when the water wasn't fit to drink. To that one, Dr. Pickett said simply and devastatingly, "No, one can of beer a day will not make a man drunk, but it will make a drinker of an abstainer and the end result will be many cans a day."

We get a wry laugh over that "unfit water" alibi. As if, when water is impure, the only thing left in the world is beer! And another grimace from the folks who argue, "Well, if a soldier doesn't want beer, he doesn't have to drink it, does he?" Sure he does, if you put an out-of-bounds sign on the well and drop cans of nothing but beer!

But before we point a finger at General MacArthur for approving the Marine Corps League's offer to send free beer to the fighting men in Korea, let's take time out to consider whether any group or individual has offered to send free daily Cokes or something else to the boys. If we don't want to see beer get a foothold—free beer at that—what alternative are we prepared to offer, and for free?



**Look at the past... and you can imagine the future**

Pick up a newspaper of even fifteen years ago, and you won't find the words "fluorescent lamp" or "automatic blanket." No sealed-beam headlamps lit the road, no gas-turbine locomotive hauled trains, no jet planes streaked by. From General Electric research and engineering come new things that change our lives. General Electric is more than a factory. Our aim is to find better ways of doing things—new products that help lift a world's standard of living—products designed to serve you faithfully.



*You can put your confidence in—*

**GENERAL  ELECTRIC**



# Editorially Speaking...

## • "VOICE OF AMERICA"

AMERICA was first a spirit, a faith. Always America must be that *first*.

"Faith of our Fathers living still, in spite of dungeon, fire and sword; we will be true to thee"—is more than a song. It is freedom's hymn of omnipotent strength.

When Patrick Henry declared in Richmond, Virginia, "Give me liberty or give me death," he meant just that, and the colonials to the last man knew what he meant. In their hearts, if not from their lips, they shouted a "grand Amen."

Now again in Korea I have seen that faith shining from the eyes of dying boys—boys in years, but men in spirit and achievement.

I wish that I could say as much for the "Voice of America." I have just listened to it "somewhere in the Pacific." I was confused and sad when I realized that those for whom it was intended were no doubt listening too! What was wrong with it? Not what it had so much as what it didn't have. It didn't have the Patrick Henry passion. Not even a suggestion of it. It didn't have "Faith of our Fathers" nor even an intimation of that faith. *It just wasn't America.* America unique, sacrificial. America always ready to suffer and die for liberty, but never willing to surrender it.

As I listened to that "Voice of America" broadcast, I remembered the emotions that surged within me as I listened to Madame Chiang Kai-shek's farewell broadcast to America, when she said, "Robert the Bruce fought from a cave—we fight from an island." That quality just isn't in the "Voice of America." And, fellow Americans, until the "Voice of America" adds that, however technically right it may be, it just isn't America's voice.

After I began writing this editorial I had my attention called to an editorial in the current issue of *Nation's Business*. Felix Morley does not feel any happier about the "Voice" than I feel. He says that what this particular broadcast needs is not more "funds" but more "faith." Religious faith? Yes, *definitely yes*, though that is not all. But the fundamental and final difference between Communism and America is the difference between God and anti-God. And right here is the soft spot in Communism, yes, the wide-open door for America's voice. Behind all the curtains Communism has forced down are millions starving in their souls for

"the bread of life." They are incurably religious.

*Give them this bread and they will know the difference Freedom makes.*

"In God we trust" is more than four words upon our coins. Let the "Voice of America" say so. With conviction and with Patrick Henry passion let us declare the faith of our Fathers in the spirit of our sons who are fighting and dying for it in Korea.

## • REPORT ON THE FAR EAST

PRESIDENT Truman's dramatic and characteristic decision to defend the Republic of Korea not only gave the United Nations a new birth, but it recaptured for the United States the moral and political initiative in Asia. It is difficult to imagine even how great would have been the disaster to world freedom and peace had President Truman not spoken as he did and acted when he did.

Incomparable in war, MacArthur has been equally successful in governing post-war Japan. He has so administered power as to win the affection and gratitude of the defeated people. Perhaps that is without precedent in history. He has restored "face" to the West, and now with characteristic authority over the event and in the greatest of his campaigns, he has given Communism the first of its defeats. A grateful nation and a free world owe this man a lasting debt—and should pay close attention to what he has to say.

American recognition of Red China now or ever would be a moral retreat and a sacrifice of honor, but also it would be a tactical blunder pointed toward possible irretrievable disaster. Communism was never China's choice. It is as alien to China's people as it would be to us. It was imposed upon them from without. Today they find ways and steadily gather strength to repudiate it.

Under Chiang Kai-shek, Formosa is now the freest and best-governed community in Asia, with Asia's highest living standard. Finally free to purge his government, the Generalissimo has here demonstrated his spirit and ability. I believe that a plebiscite today would show him with 90 percent of Formosa's eight million people solidly behind him. And have no doubt about this: all China knows what is happening on Formosa. Chiang Kai-shek is more popular today than at any time since he succeeded Sun Yat-sen.

*Daniel A. Poling*  
EDITOR OF CHRISTIAN HERALD



## MR. JONES GOES TO Bethlehem

By HARMON B. RAMSEY

ILLUSTRATED BY GEORGE WILSON

**A**S MAY BE guessed, it happened at Christmastime. This was one season of the year when a slight manifestation of the milk of human kindness appeared in Mr. Jones' nature. It was not enough to make any appreciable alteration in the familiar outlines of his character, but it at least gave some hint of what a decent sort of fellow Mr. Jones might be if he let himself go. He had smiles for his clerks and office force and was perceptibly less critical. But he was the same Mr. Jones for all that.

It probably happened—this thing that did happen to Mr. Jones—at Christmas because he was more responsive then to the spiritual influences that bear upon our lives.

**M**R. JONES is standing outside the department store admiring the appealing Christmas scene which he has instructed his window designer to feature during the holiday season. There is the Christ Child in the manger, with His mother and Joseph near by. The shepherds are kneeling in adoration, and in the distance the Wise Men may be seen approaching.

The window designer has done his

work with skill, and many in the crowds of shoppers have paused in their hurrying from store to store to draw inspiration from the scene. Mr. Jones himself is moved by it. His feeling is partly pride that it is *his* store which is attracting attention and partly the warm glow kindled by the simple Christmas story.

Mr. Jones turns from the window with a kindly expression on his face and an appreciative ear for the Christmas carol that is heard from the chimes of a nearby church. Absorbed in these pleasant thoughts of Christmas, Mr. Jones begins to stride across the street in his usual aggressive manner but with his mind oblivious of the congested condition of the traffic. There is the sudden sound of alarm from an automobile horn as Mr. Jones steps squarely into the path of the oncoming car. A cry rises from the crowded streets as Mr. Jones goes down. An ambulance quickly appears, and Mr. Jones is lifted expertly to a stretcher and sped to the hospital.

Mr. Jones' physical form is off to the hospital where his injuries will be well taken care of and where it will be discovered that he is not seriously hurt. More interesting to us is the

journey which Mr. Jones' mind takes while he lies unconscious in the ambulance and later at the hospital.

Back across the centuries and out across the miles goes Mr. Jones until he finds himself in surroundings that have a faint familiarity. He is among a group of shepherds in Judea at night. Now he remembers, and he knows exactly what is going to happen. Presently an angel will appear standing by them, surrounded by a great light. The shepherds will become alarmed until the angel calms their fears and says: "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger." Then a multitude of angels will appear and sing, "Glory to God in the highest, and on earth peace, good will toward men."

**I**T HAPPENS as Mr. Jones knew it would, and he can look on with an air of detachment. When the shepherds rise to go to Bethlehem to investigate, Mr. Jones, of course decides to go along. But despite his effort to keep



## Those Looking up to Heaven



DR. KAGAWA

By TOYOHICO KAGAWA

**W**HEN Jesus was born, two visitations were paid to Him. The first group of welcomers consisted of shepherds who had witnessed His glory on the hills. They were keeping watch by night over their flocks, and they were the first to see the light. This rule never fails in any age. Laborers and hardworking people understand Christ. They can glimpse the gleam in the midst of the night's toil. There are no woods to conceal the sky. The sole pleasure darkness affords is to look up at stars. Since the shepherds were reaching in hope,

they could see its bursting. Though they belonged to the disinherited, they were upward-looking folk.

The second group that came to Jesus was composed of astronomers. They were students of things above. Herschel said, "Those who cannot discover God through a telescope are fools." Greek religion started from the idea of heaven. Because astrology was introduced to the Greeks by the Persians who were accustomed to observe the heavens, the word "holiness" was introduced to their language. Light must be unobstructed. Learning is that light. If the universe is perceived through it, the existence of God and the advent of salvation will be clearly seen. Even those who do not have the gospel through the Bible will come to understand God through gazing at the stars.

(MATTHEW 2:10)

(From "Meditations" by Toyohiko Kagawa. Copyright 1950 by Harper & Bros. Used by permission.)

up with them he falls a bit behind.

As the shepherds pass into the city a Stranger steps forward and forbids Mr. Jones to come farther. Mr. Jones is angry, very angry. He is not accustomed to being thwarted in this fashion. He demands to know who his adversary is and why he is being detained.

"I am a messenger from God," answers the Stranger, "and you must go no farther."

"But I refuse to be stopped," angrily announces Mr. Jones, who is not used to taking orders. "I must follow the shepherds."

"But do you know where the shepherds are going?" asks the Stranger.

"Of course," replies Mr. Jones loftily, "I know the whole incident. They are going to the stable by the inn to see the Christ Child. I know all about it."

"But why do you want to go?" persists the Stranger. "What does it mean to you?"

"I don't know why I need to explain

these matters to you," says Mr. Jones indignantly. "I take it that it is my own affair, and you need not assume that it is your business to hinder me."

"Just a moment," returns the Stranger. "There are things you apparently don't understand. That announcement in the fields did not come to you. It came to the shepherds. You are familiar with the external account of the Saviour's birth but you do not comprehend its inner meaning. It is idle curiosity that takes you to Bethlehem, and these things are for the pure in heart, for the humble, for men like these simple but strong shepherds who through their care of the sheep have learned of God, and who through their childlike trust in Him have learned the secrets you have missed."

"You are a proud man, Mr. Jones, proud and self-confident. You are not willing to acknowledge a mistake or a wrong, because it would wound your selfish vanity. You boast that you are in debt to no one, when you are in debt

to everyone—to the God who gave you life; to your associates and employees, without whom you could not carry on; to your customers, without whose favor you could not continue in business; to the members of your family, who make possible the home you take for granted. Pride has eaten into your spirit, Mr. Jones, and you are not worthy to go with the shepherds."

"But," protests Mr. Jones, who is now on the defensive, "I am not a bad man. I am law-abiding. I am a good provider for my family. I am honest and upright and moral. No scandal has ever smirched my name."

"Mr. Jones," answers the Stranger sternly, "respectability is not enough. Your pride provokes you and multitudes like you to think that you can earn the favor of the Almighty simply by being decent and honest. You cannot receive your salvation until you are willing to confess your unworthiness and accept the forgiveness of God as a gift of His grace which no man can earn for himself. Your sinful pride is your ruin."

All that Mr. Jones can do is to mutter under his breath, "Most irregular, I must say."

As he is about to move away he sees the shepherds returning with a great joy reflected on their faces. The Stranger bows, as if in worship. It suddenly comes to Mr. Jones that the Stranger, despite his conventional attire, is an Angel from God.

**I**T is only a little later that Mrs. Jones flutters up to the doctor in the hospital in visible agitation.

"Oh, Doctor," she says, "the strangest thing has happened. Mr. Jones opened his eyes a moment ago, and I was expecting him to raise a great fuss about being in the hospital and being laid up at a time when he is so terribly busy at the office. But he didn't seem to realize that he was in the hospital. He just looked at me and asked in a voice that was almost tender, 'Mary, am I a proud man?' That's exactly what he said."

"Was that all?" asks the doctor.

"Yes, that's every bit of it, and then he closed his eyes again and seemed to fall asleep."

"Very strange," comments the doctor. "Very strange, indeed."

BUT MR. JONES is off on another journey across the centuries and across the miles, so let us observe this next excursion of his mind.

This time, oddly enough, Mr. Jones finds himself riding a camel. He looks about him and discovers that he is in the company of men whom he readily recognizes as the Magi from the East,

(Continued on page 48)





# Miss Jessie **FIGHTS FOR THE KIDS**

By KARL DETZER

**M**ISS JESSIE BINFORD, a spry, sharp-minded woman of 74 in a well-tailored suit, arrived at her desk in the Chicago Juvenile Protective Association one morning last summer promptly at eight o'clock. The office would open at nine; as usual, she was an hour early. That night, also as usual, she would work two or three hours overtime.

She quickly went through her stack of mail, pulled out three letters addressed in pencil. One was a scrawled appeal for help from a ten-year-old girl whose mother had been drunk for weeks, beat her continually, kept her out of school. In the second letter, a mother told of a 15-year-old son, "not a bad boy, really," who was stealing in order to buy heroin from "a dark-complected man" who moved furtively through the neighborhood after school, doling out packets of the drug to any young people who had the money to pay for it. A distressed father wrote the third letter. Twice in the past week his son had come home from a tavern, terribly drunk. The boy was 17.

Jessie Binford's anger rose as she read these stories of tragedy affecting children. By midmorning Association case-workers were out in the three neighborhoods, digging up the facts behind the letters.

Jessie Binford has been protecting Chicago's children for nearly 50 years. She has become a hairshirt to the city's complacency; again and again she has lifted her plain, Iowa voice loudly to call a spade a spade, no matter what



MISS JESSIE BINFORD

powerful group she affronts. She names names and spells out the addresses of persons who injure the city's youth, however influential they may be. Mayors and ministers, policemen and politicians, the Junior League, the Anti-saloon league and the league of tavern owners listen sharply when she speaks. When she gives advice—which she does without much prodding—they usually accept it. This valiant one-woman battle has paid off in terms of 75,000 youngsters saved from lives of crime, vice and misery. Today their names are filed alphabetically in locked steel cases in her office.

With a small staff of paid workers, a slightly larger group of volunteers and a budget of from \$40,000 to \$50,000

a year she wages a constant fight against entrenched graft and rich underworld corruption. For in addition to helping children, she also battles corrupting influences which endanger not only one child but whole neighborhoods or the entire city. She has sent scores of hoodlums to prison. Millions of children have lived in better, safer surroundings, thanks to Miss Jessie's demand that they be given a chance.

One day last summer one of her women caseworkers was in court, trying to protect a teen-age girl in a particularly vicious morals hearing. When a sleazy lawyer tried to befuddle an honest witness, the worker interceded. The judge, weary of the whole mess, promptly ordered the worker to "keep your nose out of this" and warned, "interfere again and you'll go to jail for contempt of court."

As the woman sat down, Jessie Binford stepped into the courtroom. She had come to this particular hearing because she knew that frantic efforts were being made to protect several guilty adults at the helpless child's expense. Calmly Miss Jessie walked forward and stood before the fretful judge.

"If the court please," she began in a firm voice and completely out of turn. The trial halted and the judge listened. Miss Binford spoke rapidly, telling the tragic story behind the evidence. "We came here to protect her," she finished. "That's what we intend to do."

"That's what we expect you to do," the judge agreed. "I didn't realize that

the young lady came from your office. Now, what do you recommend?"

He listened respectfully, as scores of judges have listened, to the advice of this busy woman who has no official standing in court but who represents common decency and fights for it in the handling of youth in trouble.

"Jessie," as most Chicagoans call her, began her work with children when she wasn't much more than a child herself. Born in Marshalltown, Iowa, the daughter of a successful small-city lawyer, she had her first experience with juvenile protection in her family's own yard. While she was a schoolgirl her father built a log cabin as a playhouse for her brothers and their friends. But it soon became apparent to the Binford family that these boys needed the cabin less than many poorer youngsters in the town. So the brothers organized a boys' club, made the cabin its headquarters. After school, Miss Jessie helped to run it. Delinquency among the youths who played there dropped rapidly and Jessie Binford knew then the first satisfaction of rescuing children from sordid or unhappy surroundings.

**B**ECAUSE Iowa in those days was solidly Methodist, she was brought up in that church, but the family came from a long Quaker line and she had and still has a great deal of the Quaker philosophy. It was in church that Jessie, then a high school girl, first heard Jane Addams, America's pioneer in social service. She had come to Marshalltown to lecture on her work at Hull House in Chicago's slums. The Binford family put her up in the spare bedroom.

"After the lecture she sat in our living room and talked about the children in Chicago's streets," Miss Jessie says. "They needed help and understanding terribly and only Miss Addams and her little group of volunteers were there to furnish it. Before she left I knew what I wanted to do with my life."

In the summer before she entered Rockford College, Rockford, Ill., Jessie hurried to Chicago and offered her services to Miss Addams at Hull House as a volunteer worker among the children in the neighborhood. She has lived and worked there ever since, with time out to attend Rockford and Smith Colleges, and a few brief trips to study in Europe.

In the early 1900's, boys and girls who misbehaved were tried in criminal court along with adult wrongdoers, often were sent to jail. A little group of Chicago social pioneers, roused by Miss Addams, formed a committee to work for the establishment of a special court for young people. Miss Jessie was a hard-working member of that



## Behind That Seal

**A** VERY dangerous killer at large today is tuberculosis. It takes the lives of more people than all other infectious diseases combined. Last year it killed 40,000.

Yet as macabre as this figure is, it could be worse; it could be worse by 85 per cent! Since 1904, when the National Tuberculosis Association was formed, the death rate from TB has been fought down by 85 percent—and the fight goes on! And do you know what has halted the rapacious murderer?

You guessed it! It's that tiny, gay sticker with the Lorraine cross that you use to decorate the back of your Christmas envelopes. Proceeds last year from the sale of the seals was about \$20 million.

Who dreamed up this simple, clever idea? It was a combination of three—Einar Holboell, an obscure postal clerk in Denmark; Jacob A. Riis, the great Danish-American journalist and philanthropist; and the late Emily P. Bissell.

In 1904, Holboell came up with the idea of a Christmas seal on letters as a way of raising money to help needy children. Riis wrote an article about it in *The Outlook* and suggested the scheme be adopted in the U.S. Miss Bissell remembered this when she was casting about for some way to raise \$300 for a tuberculosis "shack." There were any number of obstacles in her way. But she persevered and the first Christmas seal appeared in 1907.

Sales the first few days were discouraging and Miss Bissell knew she would have to do something quick. Publicity was needed, so she swept boldly into the editorial offices of the *North American*, Philadelphia's leading newspaper at the time, and did some fast and persuasive talking. Thus, with the paper's help, the modest \$300 goal was quickly reached, another printing was ordered and \$3,000 in seals were sold. The following year sales were \$135,000. —DECATUR RIGGS

committee. In 1909 they won for Chicago a state law which created a juvenile court with proper provision for a probationary system.

Having won this partial victory, the committee changed its name to Juvenile Protective Association and the girl from Marshalltown joined its staff as a full-time worker. For the next seven years she and her associates not only helped children in distress, they raised the funds to aid in probation work and defray other court costs and in the juvenile court they supported the nation's first juvenile psychopathic clinic. What's more, this small group, at the request of the chief justice of the criminal courts, in those early years picked not only the probation officers but the juvenile court judges. In 1916 Miss Jessie became executive director of the association, has held the post ever since.

Campaigns for other enlightened innovations followed. The Women's court, the Boys' court (which handles cases that do not fall in juvenile court jurisdiction), the Court of Domestic Relations, the Psychiatric Institute of Municipal Court and the Behavior Clinic of the Criminal Court were started, each after a hard fight. Miss Jessie usually led the battle. Furthermore, she and her backers belabored the city until it established a police-women's division, appointed special, trained officers to handle juvenile cases and adopted adult probation. All these innovations, even those which seem only to concern adults, were part of a scheme to eliminate community conditions which cause children to get into trouble.

**Y**OU hear about these "community conditions" a hundred times a day in her quiet office. You hear of infamous Skid Row on West Madison Street and the children who live on its filthy fringes and grow wise and old while they are still young. You hear of little Josie who at the age of ten was adept at "rolling" drunks in alleys and gutters for the few pennies in their dirty pockets. You hear about Sally, the school-girl from downstate, who ran away from the farm to make her fortune and ended in a boozy Skid Row bar, a prostitute at 15. You hear of boys who are dope addicts even before their voices change.

If it's summer, you hear about street carnivals. From May to November they pitch their ragged tents in the less favored sections of the city, usually sponsored by a church or a veterans' organization and dedicated to some high-sounding cause. The sponsors get a very small percentage of the profits. Most of the gambling concessions are operated by professional racketeers. Nearly all of them let children play.

(Continued on page 82)



# On Star Gazing

BY ERIC SLOANE

**I**N THE STRATOSPHERE the temperature is far below zero and stars appear arm's length away because of the thin atmosphere. Wiley Post, who spent many of his last hours in high altitude research flight, remarked: "It's Christmas all year 'round up there, and every star looks like the Star of Bethlehem!"

Somehow you can't look at a bright star in the sky without thinking of Christmas. Since the first Wise Men beheld the Star, Christmas has been a season for looking up. Recall a happy child and you will remember a face tilted upward, and whether he is looking for Santa through the falling snow or in admiration of a tall Christmas tree, children seem to look heavenward most during this season.

When the tree decorations have long been packed away and winter is gone, there is still a reminder of Christmas in the starlight roof—if we but look. And if we glance upward more often we will find contentment, for there is something about looking away from the earth that symbolizes faith.

Perhaps people from another planet look upward to behold our earth like a gigantic star in their heaven. How could they know that the brightest thing about this star is the faith of the people who live on it?

DECORATION BY THE AUTHOR



# Lobbying for the

**M**ORE than ever before, American churches are in the thick of the political battles at Washington. Some churchmen have registered frankly as lobbyists. Others put "heat" on legislators indirectly. As a result, the debate is getting louder about whether church people ought to be "mixing in politics" this way.

How hot you personally get around the collar on the subject of "church lobbying" will probably depend on whether you approve of its goals. For, make no mistake about it, the churches have made enemies by working for this law or against that one.

The very fact that a Christian group sends a representative to Washington to work "on the Hill" means that it is going to fight for some principle—and that implies that there is someone *against* that principle.

The famous old Methodist Board of Temperance, scarred after long combat but still active, is a case in point. It has been ridiculed and pilloried because of its dramatic fight for Prohibition, and many "wet" Congressmen have considered it a pest. Church representatives in Washington, including at least one Methodist, told me they didn't approve of the Board's methods. In its defense, however, it is argued that "the liquor traffic," never faint-hearted in bringing pressure, would doubtless bathe the country in alcohol if the church "drys" were any less persistent.

So it goes. One man's lobby for the Lord is another man's pressure group.

None of us, in fact, could approve *all* the aims of the church agencies at work in the capital—because sometimes they are on opposite sides of the scrap!

Newspapers have lately been taking note of the Christian lobbying. A columnist in the New York *Daily News* wrote a recent critical article on the subject. Meanwhile, in the affiliated paper, the *Chicago Tribune*, under a headline CAPITAL FEARS PRESSURES OF CHURCH GROUPS, Washington correspondent Walter Trohan pointed out the objections being made to this lobbying:

"During the last two decades, particularly in the last 10 years, capital observers have noted mounting political pressure on government from religious groups of all denominations. The White House, members of Congress, and officials generally are complaining about the exertion of political pressure rather than moral suasion by such groups."

Implying that church lobbyists make themselves pests by frequent visits to officials, Trohan goes on: "This religious intervention is regretted because the injection of religion frequently brings a vehemence into public questions over and above that of ordinary partisanship. . . . Officials are disturbed by the growing desire of church groups to enforce doctrines by secular law, to press for economic measures and to demand political ends considered desirable to this or that sect."

If some Congressmen dislike pres-

sure from the churches, however, others welcome the church interest in legislation. Several have participated in church-sponsored meetings and "schools" in the capital to acquaint church-members with the Washington scene.

Once when a representative of the Methodist Woman's Division was testifying on the poll tax before a House committee, a Congressman asked her whether these women should be concerned about the question. Representative Wayne Hays of Ohio spoke up: "Of course the Methodists should speak. My wife is a member of the Methodist Society, and I'm glad the Woman's Division of the Methodist Church is interested in these things!"

**S**OMETIMES Congressmen actually seek out church lobbyists to get their slant on pending legislation. One day, for example, a Senator who had not made up his mind on the Atlantic Pact telephoned to get the opinions of E. Raymond Wilson, director of the Friends (Quakers) Committee on National Legislation—one of the largest Protestant offices.

"Here are Congressmen who have to make decisions," Wilson explains, "and who welcome thoughtful observations from those who try to see both sides. I feel it is immoral for the churches to make moral pronouncements and then not follow through at the practical level."

The recent growth of lobbying activity has been particularly marked

R. N. S. Photo



**Left: Leading Baptist officials conferring in Washington, D. C.: Dr. Louie D. Newton, Dr. J. M. Dawson and Dr. Stanley I. Stuber. Dr. Dawson heads the Baptist office at the capital.**

**Rt.: E. Raymond Wilson, director of the Friends (Quakers) Committee on National Legislation. Wilson is a force to be reckoned with on Capitol Hill.**

Harris & Ewing



# LORD

Did you know that religion also has pressure groups in Washington? Here's a frank look at some of them.

By ROBERT ROOT

among the Protestant churches. There are now fifteen offices (some of them part-time), with perhaps two score employees, representing the governmental concerns of the Protestants alone. The total of their annual budgets runs well into six figures. With the exception of the Methodist temperance office, the biggest and most active of these have all got under way in the capital during the last six or seven years.

**I**N at least one continuing activity, the Protestants cooperate with Jewish and Roman Catholic groups. This is the Civil Liberties Clearing House, three years old, an organization for joint action by more than 125 church, Negro, farm, veteran and other organizations concerned about citizens' rights. Through it, the members clear with each other on facts they have picked up, and plan strategy.

Both Jews and Catholics conduct lobbying activities on their own. The Anti-Defamation League, organized by the Jewish fraternal organization, B'nai B'rith, is active in Jewish interests. While it was started to make an educational campaign against anti-Semitism, its goals have taken it into legislative areas (for instance, it participates in the Civil Liberties Clearing House)

Zionist groups, of course, have waged a hard and successful battle for the establishment of a Jewish homeland and, since that came into being, for its preservation and support. While

traveling in the Near East a couple of years ago, I was told repeatedly by American government representatives and missionaries that these Zionist pressures were crucial in the future of Palestine. It is hardly too much to say that Israel owes its existence as much to the political victories of the Zionists in America as to the force of Israeli arms.

Roman Catholic pressure in Washington is also well known. At different government levels, Catholic wishes are frequently and effectively expressed on questions concerning church teachings, such as divorce and birth control. But these pressures, when apparently less directly related to faith, have also had impact right at the heart of such ticklish Washington issues as use of federal money for parochial school buses and lunches. Recognized as the spokesman for Catholic matters is the National Catholic Welfare Conference, which often takes a "liberal" line on economic and social questions.

Because of Catholic power in Europe, the influence of this church is unquestionably great on American foreign policy. Though many Catholics may dislike Franco, their church gets the credit for the United States' friendly overtures towards totalitarian Spain; not long ago the liberal Catholic lay magazine, *Commonweal*, even printed an article which quoted an official as attributing recent American wobbliness on Franco to Catholic pressure. This is only one facet of the strong international Catholic "cold war" on

Communism, which unquestionably tends to "toughen" U. S. policy.

(Zionist Jews and Catholics, incidentally, found themselves on opposite sides during debate over the internationalization of Jerusalem with its Christian shrines. Similarly, on recognition of Franco, Catholic forces have been opposed by Protestants, whose churches are being persecuted in Spain.)

The effectiveness of Catholic work in Washington is cited as the very reason for the existence of one of the most active and publicized Protestant agencies. This is "Protestants and Other Americans United for Separation of Church and State"—an unwieldy handle usually chopped down to "P. O. A. U."

**A**FTER a series of conferences through 1947, this organization was launched to seek separation of church and state—which was a nice way of saying it wanted to end undue Catholic influence on government as well as any governmental aid to Catholicism. It is one of the ironies of politics that a church group, presumably dedicated to cutting church and government apart, has willy-nilly been one of the churches' "fightingest" agencies seeking to influence government!

Behind the starting of P.O.A.U. were some of the biggest names in Protestantism—John A. Mackay, Edwin McNeill Poteat, G. Bromley Oxnam, Louie D. Newton, and Charles Clayton Morrison. Its membership and

Int. News



Above: The Rt. Rev. Francis Keough, Archbishop of Baltimore and vice chairman of the National Catholic Welfare Conference, one of the Roman church's chief lobbyists.

Below: Glenn L. Archer, director of the P.O.A.U. Right: Benson Y. Landis, secretary of the Washington office of the Federal Council.



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## *Lines of a Layman*

### AMERICA IS YOUR RESPONSIBILITY

*By J. C. Penney*

I HAVE WRITTEN here over a period of several months the facts of the dangers that confront America. But what are we doing about it? Not just what we're doing about it through the organizations to which we belong, the chambers of commerce and such, but what we're doing *individually and personally*.

For your consideration I submit a few modest thoughts: First, we need to recognize that if this magnificent thing which men call the American Way of Life shall pass away, or be unalterably changed, *history will not hold us guiltless*. We must not, we cannot fail to accept the responsibilities which our free society places upon us. Second, we ourselves need to become informed concerning the principles of sound economics. It's not enough to say the taxes are too high, or that the welfare state is too costly, or that bureaucracy is inherently inefficient. We need to understand clearly the function of capital—as well as that of labor. Third, let us lose no opportunity either in our personal contacts or through our businesses, and most of all in our association with our own employees, to disseminate the facts concerning our economy. Fourth, let us lose no opportunity to exert every bit of influence we have and can muster politically. I am not interested in which political party you belong to. But I am interested in whether or not you are active in the party of your allegiance. Fifth, let us rally to our side every public opinion molding force which we can influence. Let's make certain that our clergy, those who minister to us and to our families and speak from our pulpits—whether Catholic, Protestant or Jew—know the basic facts of sound economics. Sixth, let us conduct ourselves and our businesses with a strict sense of personal morality and social responsibility. Let's give every man his due and do it voluntarily.

Finally, and most important of all, let us do everything in our power to strengthen those institutions out of which has grown this philosophy which created America, the American home and the American church. Character develops in the home. And the social attitudes so important to a free society are more often *caught* than *taught*, and they are caught from the child's parents most easily and most often.

As regards the church, make no mistake about it, the American Way of Life is a by-product of man's faith in the Fatherhood of God, and the brotherhood of all mankind. *Capitalism, except it be shot through with a belief in those values which are above and beyond and yet deep within all life, can be as barbaric as Communism!*

coffers have swelled. In twenty-two states, mass meetings have been held under its auspices, and it claims the support of twenty denominations, as well as groups of Jews and humanists. It has raised more than \$100,000 and bought a building for permanent headquarters in central Washington.

Church lobbies can rarely claim a single-handed victory, but P.O.A.U. can come pretty close to it on two issues. While Protestant churches throughout the country expressed disapproval of the Myron Taylor mission to the Vatican, P.O.A.U. kept the question alive in Washington. After three statements that he would not resign, Taylor did resign—and, as P. O. A. U. pressure continues, no successor has thus far been appointed.

The other issue on which P.O.A.U. activity has been decisive is federal aid to education. Opponents of P. O. A. U. charge that it has only succeeded in killing *all* federal aid, which is sorely needed by schools in poorer states.

P.O.A.U. takes no stand against school aid as such. However, Glenn LeRoy Archer, 44-year-old Kansan who directs P.O.A.U., grants that the aid, including use of public funds for textbooks in Catholic schools, might have passed had it not been for his organization's opposition to this feature. If P.O.A.U. can just hold its ground, Archer says, no public funds will go to church schools—and perhaps therefore not even to public schools.

Are the churches, then, really "lobbying"? Yes and no. Some of the Prot-

estant representatives carefully avoid anything resembling direct pressure on Congressmen. Others, to be perfectly straight with the lobbying law, have actually registered with the government.

In general, the public considers lobbying a vicious practice where special interests pay huge sums to wine and dine Congressmen, to make them friendly and get through legislation that may be against the general welfare. In this sense, most of the Protestant churches could hardly be accused of lobbying.

How do they work, then?

All these groups will tell you that their major job is education. They grind out newsletters, bulletins and pamphlets to tell church people at the grassroots what is going on in Washington.

For example, the Federal Council of Churches has a Washington office which carefully avoids anything even resembling lobbying and confines itself to sending informational reports to its churches, without recommendations. Recipients then may "take such action as they see fit," explains its secretary, Benson Y. Landis. Other religious agencies, on the other hand, often suggest to constituents what kind of letters should be going to Congressmen.

THE most impressive of the educational projects is the "Washington Seminars for Christian Citizens." Since the war, an increasing number of church groups—clergymen, laymen, and high school and college students—have been coming to Washington for periods of a few days. In the seminars they listen to Senators, newsmen, lobbyists, officials—all those who can give them "know-how" about the capital—and discuss Christian solutions. During the first half of this year, twenty-two such groups made visits to the capital.

Directing the seminars is a group which the churchmen call "the joint staff"—not to be confused with the Joint Chiefs of Staff! This is a team of Protestant representatives who not only interpret government to church people, but interpret the opinions of churchmembers to government. They do a good deal of the ball-carrying on the Hill for the churches. Represented on the joint staff are Baptists, Congregationalists, Quakers, Methodists, Presbyterians, Brethren, Mennonites, and Lutherans. (In addition, the Federal Council office represents the Disciples, Reformed, Episcopal, African Methodist Episcopal Zion, Evangelical and Reformed, Moravian, and Evangelical United Brethren churches.)

Since a church lobbyist can't keep up-to-date on everything any better than a politician can, joint-staff mem-

*(Continued on page 72)*





*Iris Gill reads a Scripture passage to her invalid son, Freddy, as smiling father Sgt. Alton Gill looks on.*

# Faith Enough

In the face of tragedy this family held fast to God—and found an answer

By LEONARD SNYDER

**Y**OU would never know from their cheerful, friendly way that Iris and Alton Gill are living in the widening shadow of tragedy. That in their small, frame quarters at Fort Sill, Oklahoma, the living room is crowded with a high, white hospital bed and in it their eleven-year-old son, Freddy, is dying of an incurable disease.

"Sure is hard on those young Gills," the townspeople say. "I don't see how they take it."

Since I was on the hunt for stories about people who had met adversity, and by one means or another had managed to keep their lives on an even keel, I decided to call on the Gills. If they had found a way to meet so great a tragedy as theirs, surely others with lesser problems might benefit by applying the same method.

I found the Gills' answer in a five-letter word as old as Christianity and as filled with shining power: *faith*.

Freddy had never been sick until May, 1946, when he got a rash on his face. Freddy was eight. It was not an alarming thing, but when it didn't go away Iris took him to the doctors at the Army post.

All through the summer the doctors treated that rash, thinking it was an allergy to something in the Oklahoma air. And because of her worry about the rash Iris watched Freddy more closely. She began to notice something that sent a thin thread of anxiety through her. When Freddy was playing and happened to fall he would have to push himself up in an awkward

way. She didn't tell her husband; she merely told herself she was worrying needlessly.

Then on August 26th came Freddy's ninth birthday. Iris and Alton gave him a party, even though it meant a lot of extra work with Freddy's active little brother Jerry just two and a handful, especially when Mamma was busy in the kitchen.

But Iris baked a cake and sent invitations to Freddy's friends. She and Alton bought a football. Freddy's playmates were as excited as he over that football, and the first thing they had to go out in the yard and try it. Watching from the kitchen window, Iris and Alton were almost bursting with pride to see the polite way Freddy stood back, letting the other kids kick the ball, even though they could see he could hardly wait to try it.

Finally it was Freddy's turn. Iris' heart was thudding. The fear that she had pushed back all summer pressed against her now. What if Freddy couldn't kick the ball hard enough? She didn't dare look at Alton standing beside her because of what she might see in his eyes.

**F**REDDY kicked the ball and it soared off in a high, graceful arc, but Freddy fell back. It took him so long to get back on his feet, pushing himself up, that Iris could hardly stand it. Finally one of the boys pulled him up. She looked at her husband. In his serious brown eyes she saw the reflection of her fears. "Something—some-

thing is terribly wrong . . ." she said, fighting the tears that welled up.

That night in the small living-room Alton turned to Freddy. "Give you a dime if you can get up quicker than me," he said, squatting down as if he was doing army calisthenics.

His eyes blazing with anticipation, Freddy followed suit. But Freddy couldn't get up. He fell back and had to push himself up with his hands.

His father gave him the dime, anyway, in the end.

**T**HAT night, long after Freddy went to sleep, Iris and Alton sat together talking, trying to fight their fear. What diseases made children lose control of their muscles? *Polio*?

Maybe the post doctors didn't know enough. Nobody knew everything. They waited two agonizing days until after pay day, to be sure to have enough money, and then took Freddy into town.

The doctors in Lawton said positively Freddy did not have polio. And for a brief moment a great load of fear lifted. The Gills took Freddy back to the post hospital and the doctors kept him there, starting a series of tests.

Iris went every day to be with Freddy—to help the nurses with his care as much as possible, to watch, stricken and helpless, while he got worse. By the middle of September Freddy had to be pushed around the ward in a wheel chair and the question that had been torturing Iris and Alton

(Continued on page 70)

# The Hidden Years

By JOHN OXENHAM

ILLUSTRATOR: CHARLES ZINGARO

**M**Y NAME is Azor, and this is my story of the youth and young manhood of Jesus as I observed it. When I was 9 my father lost his life at sea, and my mother and I returned to Nazareth, her native village, to live. It happened, to my everlasting gratitude, that our new home was next door to that of Joseph the Carpenter and his wife Mary—and Jesus.

Though Jesus was a few years older than I, we became fast friends at once. We both decided that we, like Joseph, would be carpenters. So we were often together in Joseph's shop. It was there, as well as out on the hillside and at play, that I came to love and admire him so. He was deeply serious and meditative at times, at others full of fun and ready for games.

One thing I early learned was that he had an unusually keen appreciation of nature, and a tender love for all living things.

**I** WAS madly in love with Zoe, and when she consented to marry me my cup was full to the brim.

For her sister Zerah my feeling was, as it had been from the first time I saw her in her house at Kedesh, and as it has been ever since, one of intensest admiration, adoration almost.

Between my best of friends and this my dearest of sisters I could see growing up a love which rejoiced me greatly. A nobler pair the world has never seen—of that I am certain. And yet nothing seemed to come of it, and I was sorely puzzled.

That Jesus rejoiced in her—in her grace and beauty, in her sweetness of heart, and loftiness of soul—was apparent to all of us. The sight of her seemed to help and soothe him when other people's troubles and waywardnesses lay heavy on him.

And yet at times—and that it was that puzzled me so—he seemed almost to shun her. Often I could see she looked for him to come and he came

As Jesus grew older he spent more time in his father's shop. There he made such perfect yokes they were much sought after from near and far.

At 18, Jesus was quite mature. He had a keen understanding of people and his counsel was constantly sought after by the villagers. His work at the shop increased when Joseph died, deeply mourned by Jesus and Mary.

Shortly thereafter, my mother's brother died at Kedesh leaving two daughters uncared for and without funds. Mother decided they must live with us and I went to fetch them. Both were very beautiful and gracious. Zoe was my age and I soon fell in love with her. Zerah, a little older and an unusual girl, was a fit companion to Jesus—which she became.

But Jesus, with heavy mien, went oftener alone to the hilltop. What was working in him—I know now—was vast and sacred.

## IV

not, and my heart was sore for her, for I knew what it meant to her.

At this time the burden of his thoughts was such that for hours on end we would work side by side with scarce a word between us.

I had very early learned when he wanted to be alone with himself, and at such times I forbore from troubling him. Yet, if a neighbour came in to discuss his affairs with him or to ask his advice, Jesus would give all his mind to him and would devote himself to the matter as if it were the only thing in the world that needed him.

Jesus' thoughts in those days seemed almost too much for him. At times he would straighten up from the bench and stand gazing meditatively out over the plain towards Hermon, and then perhaps he would silently raise his arms as though he were praying for guidance or help, and as they sank again he would bend to the bench and get on with the work

more intently than ever.

And I wondered if it was thought of Zerah and doubt of her love for him that was troubling him. I knew myself what torment that could be to a man, but I did not see how he could have a moment's uncertainty on that head. I had none. Zerah, I knew, loved him, body, soul and spirit, absolutely.

He was suffering. I could see it. I would have done anything I could to help him. And once I did venture—but only once.

"Jesus," I burst out, one such time when we were alone in the workshop, "are you in doubt about Zerah? She loves you with her whole heart and soul. I am sure of it."

And he turned and looked at me with those deep eyes of his which seemed to look right through one, but now they were heavy with the stress of his feeling, heavy almost to tears, it seemed to me.

And he said softly, "That is how a man would be loved, Little Azor."

**B**UT that night he and Zerah went up the hill together in the sunset, hand in hand as lovers should, and my heart rejoiced greatly. The moon was up when Zerah came in and went quietly to her own room. I got but a glimpse of her face as she passed, but I can see it yet, after all these years.

It was calm and quiet, but strangely radiant and uplifted, as though the soul within her had been kindled into heavenly flame and could not but show through.

It was many years before I came to any proper understanding of the matter. But through those years Zerah lived with us, and she was as an angel of light in our house, and in many another house as well.

From that time I could not but notice how often Jesus would rest for a moment from his work, and stand gazing out into the far-away. And I wondered if he was thinking of Zerah.

But now I know that it was of greater things still—things which I could not have understood and which indeed he as yet understood but dimly himself.

By careful management Mary had saved out of her household expenses a certain sum of money, as most good housewives do. And she must have done it steadily for a very long time, adding farthing to farthing, and hoarding them carefully, with one special object in view.

For when she had enough she bought with it a quantity of unusually fine Egyptian flax through a merchant who went as far as Tyre.

*"I will wear your robe  
as long as I live," said  
Jesus. "There was never  
one like it before."*



We all loved the feel of that beautiful flax, and fingered with enjoyment the smoothness and evenness of the thread she spun out of it. And then we watched with ever-increasing interest the final weaving.

To us men it was still a mystery what it was to be, but I think my mother and the girls guessed. Though the garment Mary was making was not like any of the ordinary ones.

"Is it some new fashion you've invented, Little Mother?" asked Jesus, with a puzzled face.

"It's as old as the hills and as new as a mother's love," she smiled, and then told him the secret before the loom should give it away. "What about a seamless robe for my big son?"

"For me? . . . But it's too fine and good for me, Mother. It's fit for a Queen's wearing. Yes, it is fit even for you yourself."

"Or a King's," she said, with a quick smile, "and are you not my King? So

*(Continued on next page)*



I'm making it all of a piece—without ever a seam in it—no stitching up the side for me—for you!"

"It's wonderful—the most wonderful that ever was made. I shall be robed like a King indeed."

"As you should be," said his mother with that far-away look in her eyes.

It fitted him perfectly, and both she and he were very proud of it—he, for the love she had woven into it and she, for the joy it gave him, and for the satisfaction which good work always gives to the doer of it.

"I will wear your robe as long as I live, Little Mother," Jesus said, as he kissed her tenderly. "There never was one like it before."

"I will make another," said Mary happily, "so that you will always have a change."

And always, when the robes were finished, he wore one of them, and their pure white softness sat well on him.

One could well imagine a special virtue in his garments, for they drew both from himself and from her who made them. And they were ever fragrant with the love that overflowed from both their hearts, and with the sweet scent of the rosemary leaves which Mary always folded up in the one that was not being worn.

I pass over much, or this chronicle would know no end.

More changes came. Zoe and I were married, and Mary and Jesus of course graced our wedding-feast. We were all humble folk together, but the presence of Mary and Jesus and Zerah and my mother were enough to lift that wedding-feast above the ordinary and make it memorable.

We built another room on to the house and settled down to a very happy home life. The workshop kept us busy all day, and in the evening we foregathered in one or other of our houses, and spun and talked and listened, and were contented and happy.

Then late one night, when we had all gone to bed, there came a knocking on our door. It was Jesus.

"Too bad, Little Azor, and I am sorry to spoil your sleep," he said. "But we have unexpected visitors down there—my cousins, James and Simon and Jude, and they are famished and we have not enough for them. Lend me all the bread you can spare till tomorrow."

So after a word with Zoe, I got him three loaves and some small cakes, and he thanked me warmly and went off with them. And I went back to bed wondering who these cousins could be.

My mother was still trying in her mind to settle who they were, when

I went down to the workshop and found them there.

"I will take up the loaves and thank your mother within the hour, Azor," said Mary. "Mine are almost ready. It was good of her to let us have them. These are my sister's sons—that is James . . . Simon . . . Jude. Josés and his three sisters and their mother are on the way. We are wondering where to put them all."

Then my mother came in, full of



## December Question

And if there were no Christmas?  
No candle gleam? No pealing bells?  
No gold, or frankincense, or myrrh?  
No little Son of Man—and God—  
Close-circled by His mother's arms  
Upon a holy night,  
Brilliant with star-shine  
And with Angel host?

Only the chill mists of winter—  
And the long nights.  
With each tomorrow like its yesterday—

Without a song.  
Only the ceaseless tramp of soldiers' feet  
Upon the highways of the world,  
And no fair dream  
Wherein the kingdoms of this earth  
"Become the Kingdom of Our God  
And of His Christ—  
And they shall reign—"

Only the threat of death from out the skies.  
A new age, shadowed by the atom  
Split, and slave to the caprice of man.  
With Fear the Conqueror  
In the black caverns  
Of the minds of all men everywhere  
And nowhere Comforter to  
Take us by the hand  
And lead us to the Light.

So would the heart break  
In grief and loneliness—  
If there were no Christmas.

—Edith Weldin



curiosity concerning the newcomers, whose identity had been troubling her all night.

"They are the sons of my sister Mary, who married Clopas of Beth-Shunam," said Mary. "He has died, and Mary wants to come and live with us, though how we are to manage it I do not see."

There was much talk about it all day, while Jesus and I got on with our work, which could not wait on family arrangements. I could well

imagine his own feelings regarding this invasion. It meant an end and a new beginning—an end of the quiet secluded life with his mother, which had been, and had done, so much for him—a new beginning with a crowd of unknown cousins who might or might not be congenial and fit in.

These three, indeed, seemed inoffensive enough. James was, I judged, about the same age as Jesus; Simon, some years younger; Jude, younger still. Josés, whom we had not yet seen, came between James and Simon; and there were also three girls. These, with their mother, Clopas' Mary, would reach Nazareth that day or the next. The three had been sent on ahead to make arrangements.

In time they all settled down into their own places. James, who had learned some carpentering, assisted us in the workshop, and before long, Jude, the youngest of them, joined us there also. Simon was good with animals and got a place with old Peleg down in the village. Josés knew mason's work. He went with Dathan, down in the village, and helped him to build and repair houses. The girls, Mary, Miriam and Salome, assisted the two mothers with the housework and spun and wove with the others.

James and Jude were, in time, able to undertake much of the other work and the village jobs, and Jesus was freer than he had been of late for helping and advising the neighbors.

He directed all our doings and neglected nothing. There were many times when I could see he was longing for the solitude of the hilltop, when, nevertheless, he remained below with us to make quite sure that all was going on right. Then when he felt himself free he would go up and remain there for hours and sometimes all night.

The cousins wondered much and questioned me, but I could tell them no more than they could see for themselves. In the depths and heights and width of his thoughts he was as far above us as the sky is above the earth. They accepted him as unusually clever, but somewhat odd in his ways, and he remained to them, as to most of us, an unsolvable puzzle.

Life flowed on for a time very happily with us—deep and smooth. We were enjoying a reach of the river untroubled by rocks or shallows. And then came the inevitable break.

Simon, in his journeyings to the lake, saw much of men and the busy life of the towns, and his accounts of such kindled in the hearts of the younger folk a desire to see more of the world.

It was perhaps not unnatural. They  
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# LIGHT FROM A Nation's Christmas Tree



TEXT: "They that dwell in the land of the shadow of death, upon them hath the light shined." ISAIAH 9:2

By IRA SANKEY ERNST

THE PRESIDENT turned the key and a thousand lights shone forth on the stately ornament-laden tree on the south lawn of the White House. In the enclosure, usually so carefully guarded against the entry of the rank and file, mingled freely statesmen and humble citizens, old and young, Protestant and Catholic, Americans and the representatives of scores of far-off nations. The Marine Band played and the multitude thrilled as they sang the ancient carols together.

For at least one sweet hour the grinding pace of life was forgotten, the exclusions of color and creed were abolished, the tensions, the hates and the wars, the bigotries and selfishnesses were laid aside and life became what it was meant to be—an occasion of peace and good will and of joy. The darkness and coldness of a long winter night seemed to be dispelled by the light that shone from the tree, eloquent reminder of the Evangel who promised "good tidings of great joy . . . to all people." Here was the fulfilment of the prophecy of Isaiah 9:2: "The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined."

The world's darkness is sufficient cause for concern in 20th-century America. It was the world's darkest night when Jesus was born. But upon this stygian darkness shone forth the Light sent by Divine Love and proclaimed by Malachi in the memorable words, "Unto you that fear my name shall the Son of righteousness arise with healing in His wings."

Radiations from His manger cradle, symbolized by the lights on the Christmas tree, have widened from Bethlehem to Jerusalem, from Jerusalem to Antioch, and from Antioch to Europe, from Europe to America and thence to the mission fields around the world. Two thousand years are nearly gone since the first effulgence of those rays, but their light has not once failed. Above the blackness of hate and infamy, oppression and fraud, pestilence and war, shines the star that God set in the sky to greet His Son, our Saviour.

If Christmas is our most universally observed religious holiday, it is because it has brought so much joy and cheer, so much hope and faith. Because of its message children sing, homes are made happy, life becomes radiant, people

are generous, death loses its sting and the angels sing again. Well might aged Simeon sing, "Now lettest thou Thy servant depart in peace—mine eyes have seen Thy salvation." He no longer was the victim of doubts, dread and disquietude. The realization of his hopes left nothing on earth for good old Father Simeon to hanker after. He could now say, "Let me depart and lay my grateful homage at the feet of God because I have seen the light, foretold by the prophets and I have seen the fulfilment of the world's need."

This Christmas light dispels the gloom of the transgressor who gropes on without moorings, desiring joy but lacking self-control. Jesus related the story of such a one—a lad who found by poverty, shame and degradation that, although there were many houses in the land where he was, there was no home for him. But he recalled the home where the door was not barred. Guided by the light of memory, he found the Father's house and the Father's love and forgiveness. The Christ of Christmas told the story, and today He repeats it in the ear of every sinner. He knew the desolation of the homeless ones. He could then, as He can now, relieve the burden of sin, raise the fallen, cheer the faint. Christmas is the voice of the forgiving God calling to the worst as well as the best of us, "Come home."

Christmas light also dispels the darkness that is suffering without reason. While the predominant note of Christmas is joy, there is in it the presage of sorrow and over it is the shadow of the cross. In the lovely abandon of the Advent we sense the approaching sacrifice of Calvary. The mother in travail is the medium whereby human beings derive the benefit of God's unspeakable gift. The birth of this Child was of sacrificial import.

Thoughtful people sense the cost of our salvation and are reminded that all gain is at great cost. There is nothing free in the world. We are in the spirit of Christmas only when we see the connection between our unselfish gifts

of service and the cause of Christ's Kingdom.

The light of which the Christmas tree is the symbol, guides modern Wise Men to the peace of Bethlehem. The world's greatest tragedy stems from the fact that men seek peace while refusing to accept the Prince of Peace. Tradition tells us that the Magi (Continued on page 83)



THE AUTHOR is beginning his tenth year as pastor of Memorial Evangelical United Brethren Church, Washington. He was educated at Lebanon Valley (Pa.) College, from which he received his D.D. degree, and Lutheran Theological Seminary, Gettysburg, Pa. Before coming to the nation's capital, he served, for twenty years, as pastor of Grace Church, Carlisle, Pa., where he led his congregation in the erection of a new church building costing \$150,000. Dr. Ernst represents his denomination on the board of the Washington Federation of Churches.

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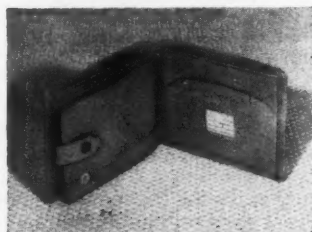
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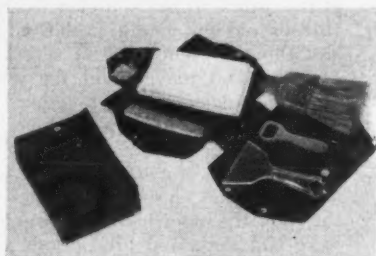
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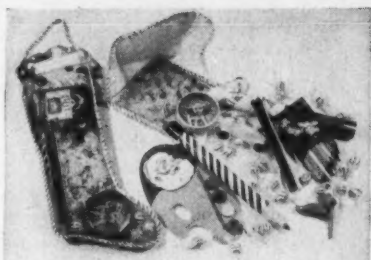
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## Christmas

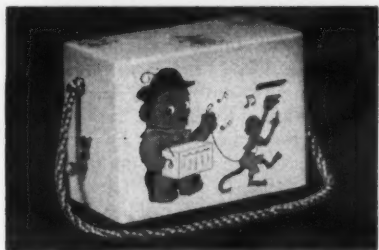
Having troubles finding just the right Christmas gifts for "little Willie" or Aunt Nell? Well, your problems are over, for in the past four issues the Shopping Corner has shown all kinds



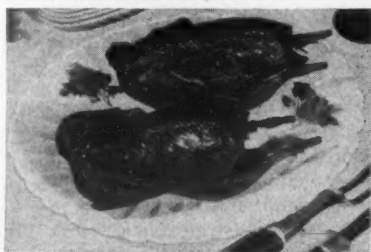
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**Floral arrangements** are no longer your problem if you have these new candle vases. The vase fits down over candles up to 1" in diameter and rests on the candle stick. Fill it with flowers, ivy . . . or we plan to put holly sprigs in ours for the holiday season. Perfect party favor! A pair of lucite vases is \$1.25 ppd. Cauman, 151 Lexington Ave., New York City 16.



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of exciting gift suggestions for every member of your family and friends. So hurry and do your Christmas shopping right from your armchair at home through the Shopping Corner.

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Mayor Lee (left) receives the award of National Conference of Christians and Jews, for Portland's "equal rights" ordinance, from Dr. W. L. Young.

## Our Lady Mayor

By FLORENCE M. WHITCOMB

**P**ORTLAND, OREGON is no longer "wide open." It is shut tight against gambling and vice interests, thanks to our lady mayor.

Gambling is prohibited by the state constitution of Oregon but the definition and enforcement of this anti-gambling proviso depend upon local police codes and city ordinances. They depend also upon the attitude of those in charge of local government, and under former Mayor Riley the city was said to be "wide open." War-time and post-war prosperity so boomed the gambling business as well as other enterprises that Portlanders became alarmed. They sought a mayor who would enforce existing ordinances.

Dorothy McCullough Lee, veteran lawyer, legislator and city office holder, was approached. Would she run for the office of mayor?

She would. She would rise to meet the challenge of the need for good government, for she had been imbued with a vision when in her teens—a vision inspired by her attendance at Congressional sessions during which women had fought and pleaded for the right of franchise. All through her educational and political career she had held to that vision of women's right of service in government.

What would be her platform? She

replied, "I will enforce the law."

On that one plank she was swept into office by a two-thirds majority.

On January 1, 1949, Dorothy McCullough Lee became Portland's first woman mayor. She went to work immediately. In fact she had not waited for inauguration day to start her work. Between the November election day and her inauguration she had studied the workings of other city governments and had made plans for some necessary reorganization of the local governmental set-up.

After inauguration, she promptly set about carrying out those plans. A new chief of police was named and under his direction the force was reorganized. Orders were given for the impartial enforcement of the local ordinances against gambling and vice. A study was made of the existing ordinances with an eye to clarification and inclusion of some phases hitherto unlimited by ordinance.

**T**HE reorganized police force set to work quietly to carry out her orders. Marion L. (Mike) Elliott, newly elected sheriff of Multnomah County, a headline getter in all of his short political career, made national headlines in the anti-gambling campaign. Mike Elliott disregarded the old gentle-

man's agreement which limited the sheriff's sphere of activity to the county outside the corporate limits of the city of Portland and invaded Chief of Police Pray's territory, raiding gambling establishments and private clubs.

The members of the private clubs resented (to say the least) the intrusion of Mike Elliott. Gambling might be detrimental to the workingman because he could not afford it but gambling for the rich—that was different! A recall movement against Elliott was started on the grounds of falsification of pre-election records. Petitions circulated throughout the city and Mike Elliott was recalled. The gambling interests were elated with their success and immediately started a campaign to oust Mayor Lee.

**B**UT our lady mayor was calm and dignified. She replied, "I will enforce the law impartially." And she let it be known that it was the gambling interests which were backing the recall movement. And the gambling interests backed away from her calm frontal attack. Their next move was to start a whispering campaign to boost her name for nomination as United States senator. Anything to get Mrs. Lee and her government out of Portland!

In the meantime the local police force continued to enforce the laws so that when a *Life* magazine reporter came to Portland he reported:

"The rattle of dice is no longer heard in Portland. Wheels of slot machines have stopped and the bordellos have closed. This week there is nothing left in Portland but pinball. The city, however, is less grateful than it should be. The Press Club is hard put to operate without the \$400 monthly profit it used to make from slot machines. So is the Veteran's Club, operated by the venerable Mrs. Jackson. Mrs. Jackson, who thinks Mrs. Lee went too far by invading private clubs, refers grumpily to the new mayor as 'Mrs. Airwick.'"

A visiting photographer once asked her to pose with an axe over a slot machine. Mrs. Lee declined. "I am not Carrie Nation," she is reported to have said.

Nor is she a reformer, as that term is commonly used. Says Mayor Lee: "You don't have to be a reformer to be determined to rid your own community of conditions which make a good law enforcement program impossible. You don't have to be a reformer to believe in integrity of government."

Her attitude toward gambling is not based on the sole reason that it is illegal. We quote from a letter which she wrote to Carl H. Chatters, American Municipal Association executive director on crime suppression: "As I see it,

(Continued on page 84)

*Woman's Place*  
IN THE CHURCH

EDITED  
BY

*Jane Kirk*



## Outdoor Christmas Pageant

AT DUSK on Christmas Eve each year 3,000 spectators crowd the streets of Bronxville, N. Y., to watch the Christmas story enacted on the grounds of the Reformed Church. In the cast are members of all denominations. Tower chimes play Christmas hymns, and an unseen choir accompanies the pageant of the Nativity. The audience joins in the singing, and the village swells with music.

So appealing is this presentation that it needs no publicity. Bronxville gets more spectators than it can handle. Your group could found such a tradition for your own church. If your building has grounds that may be adapted as a stage, you could spark the organization of a program similar to that of Bronxville. Or, on a smaller scale, you might give your usual Christmas pageant outdoors and invite the community to come and join with you in carol singing.

The Bronxville program began back in 1913 when villagers simply gathered for carols in front of the hospital on Christmas Eve and then lighted the community tree. The program developed in detail, and the tradition now is similar to that of a Passion Play.

The grounds of the Reformed Church slope gently toward the space for the community gathering. There is an unobtrusive background of trees, and from fifty to sixty fir trees are set up for the occa-

sion. The stable, a simple lean-to about eight by six feet, is constructed of four posts covered with a rough board roof. The manger is made of wooden strips and filled with straw, and is lit by a 40-watt bulb, shielded from the spectators. This is the focal point of the tableau. Tall poles are set up with floodlights, and other spotlights are placed on the church roof.

The cast is made up of representatives of all major community organizations. Joseph is played by the man heading the Community Chest campaign for the year. The girl who portrays Mary is chosen from the senior class of the high school by vote of the faculty. She is selected for sweetness of disposition, generosity of spirit and integrity.

The little angel in the manger is chosen by faculty vote from the elementary school. For the roles of the three Wise Men, one man is appointed by each of the three churches having the largest membership. If your community has more than three churches, you might rotate the selection.

Approximately twelve shepherds are chosen by the head of the local American Legion from its membership, with two additional boy shepherds—Scouts selected by the Boy Scout Commissioner. For the twelve angels Girl Scouts are chosen by Sunday-school superintendents of all churches. Care must be taken in choosing the boy shepherds

ILLUSTRATED BY MITCHELL HOOKS





and angels. Charles Fontaine, Bronxville's program director, has found that these groups may make or mar rehearsals.

Costumes are simple and flowing, the colors are muted and carefully chosen for blending. Angels' wings are made of buckram. The costumes of the Wise Men and the shepherds are made by the women's societies, which also handle repairs. The League for Service costumes the angels. All costumes are the property of the community. Joseph's is an authentic garment brought from the Holy Land. The cast dresses warmly, with costumes worn over outdoor clothes.

Volunteers from all church choirs in the community form the chorus of more than twenty-five voices, headed by a single director. The Bronxville group feels that hymn or carol arrangements without solo parts are best, since a single voice is less effective

outdoors and emphasis should be placed on group rather than individual performance.

A leader of the community singing is also chosen. To more easily direct an outdoor audience he holds a flashlight. Words of the carols are flashed on a screen, and schools and Sunday-schools are asked in advance to have children learn two or three verses of them. Accompaniment is furnished by the high-school orchestra.

Traffic is re-routed and street lights are put out. After fifteen minutes of Christmas music played on the church chimes the pageant opens with the whole community singing "Oh, Come, All Ye Faithful." A rector or minister of one of the churches gives a short prayer and reads Luke 2:8-14.

Community singing of "Silent Night" follows. During this carol the spotlights are turned on to reveal angels, arranged  
(Continued on page 36)

## "GRANDMA'S CHRISTMAS PARTY"

**F**OR the last meeting of your group this year why not give a skit? It might be a refreshing change from your usual Christmas program, and there is fun in planning costumes and rehearsing lines. Last Christmas the Sunshine Society of the First Presbyterian Church, Yonkers, N. Y., gave a successful little playlet which could be used in your own group.

Written by Mrs. Harry S. Bracken, "Grandma's Christmas Party" takes the form of a rehearsal for a Ladies' Aid holiday party in Grandma's time. This is a good opportunity to get out the intriguing family keepsakes that have been stowed away in trunks and to dress up in old-fashioned hats and gowns and shawls like Grandma wore. These arouse interest in the various styles and bring up stories connected with the original owners.

The play provides plenty of holiday spirit. An old-fashioned Christmas tree is used as decoration, and carol singing is included. Humor may be heightened by making the gifts mentioned in the play suitable for specific members of your own group. There is a pair of mittens for someone who complains of cold hands, a fan for someone who gets "hot and bothered" if all the windows are not open, and so on.

If you wish a copy of this play for your own use, fill in the coupon on page 37.

## PROJECTS THAT PAY

**S**ATURDAY morning movies for children are a good way to make those extra dollars for your group's fund. At the First Congregational Church of Old Greenwich, Conn., Saturday movies have been presented regularly as a community service. But at West Center Community Church (Congregational) in Bronxville, N. Y., the Service Guild (young married women's group of the women's society) has used this plan for profit, as well as a service idea.

Last spring they featured a series of movies on four consecutive Saturday mornings. The arrangements were very simple, as the church owns a movie sound projector, and a church-member whose hobby is motion pictures operates it with the assistance of two high-school boys. He has trained them so well that with slight supervision they can operate the machine themselves.

Films were carefully selected by the church's Board of Religious Education, whose duty it is to assist the director of Christian Education, and thus were of better standard than those being shown at the local theater. They geared the movies to ages 5 to 12 as they felt the local theater would at-



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**PH 5827**—A hot plate mat made of braided rug yarn in a simple but attractive two-color combination.

**PC 5984—PC 5982—PC 5983**—Hankies made pretty with crocheted edgings and flowers.

**E 2679**—A laundry bag made of a gaily striped beach towel with a twisted cord drawstring.

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tract older children. For this age group a long feature was deemed too tedious, and they selected a number of comedies, nature features, and other educational shorts. These could be rented more inexpensively than long features, too. Some films they secured without charge from firms which use them for advertising.

Admission of 25c was charged for either children or parents, and many parents welcomed this opportunity for Saturday morning quiet in winter weather when children home from school must play mostly indoors.

This same Service Guild sponsors other entertainment for children during the year, and makes a nice sum for its treasury. Puppet shows, a magic show, and a Christmas party have been given.

If your church owns a projector, why not make use of it in this way? You might prefer to appeal to the adult groups and sponsor a series of selected film programs unavailable to the general public. Sell subscriptions to the entire series at the beginning of your season, in order to assure yourself of sufficient funds to carry out the plan. The charge for this will, of course, have to be greater than for children, as films that appeal to adults cost more.

Here is a listing of concerns from which you may rent suitable films: Religious Film Association. Association Films (Y.M.C.A. Motion Picture Bureau), offices: 347 Madison Ave., New York 17, N. Y.; 19 S. LaSalle St., Chicago 3, Ill.; 351 Turk St., San Francisco 2, Calif.; 3012 Maple Ave., Dallas 4, Texas. Eastin Pictures, Davenport, Iowa; Chattanooga, Tenn.; and Colorado Springs, Colo. Museum of Modern Art Film Library, 11 W. 53rd St., New York 19, N. Y.

And here are some sources for free films with a small charge for shipping: Swift & Co., Agricultural Research Dept., Chicago 9, Ill. Program Bureau, New York Telephone Co., 140 West St., New York 7, N. Y.

#### GIFTS OF SERVICE

**T**HIS Christmas let's really give from the heart instead of from the pocketbook! Gifts of actual service will mean more and cost less than gifts we go out and buy, and they make Christmas extend throughout the year. Let each member of your group draw a name. On the appointed day each brings a gift certificate for her own services made from a Christmas card.

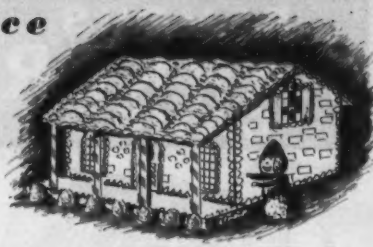
Your gift will be a real indication of your concern for others. Think what you can do that will most help the one whose name you have drawn. You may have a garden full of flowers in summer and be a whiz at arranging

(Continued on next page)

## Sugar and Spice

**I**F YOU are a group of women who have some hours to spend fussing over pretty confections, Christmas would be a good time to hold a made-to-order food sale. Christmas fancies that take precious moments to make command a good price. (Women who have large family Christmas dinners to prepare should not be expected to help.) Make a public announcement of your sale early in December, listing items at specific prices and other things to be made up on request.

"Candy cottages" are a Christmas specialty so new that many have never seen them. Follow the design shown here and cut from corrugated paper two sides, one front, one back, and the

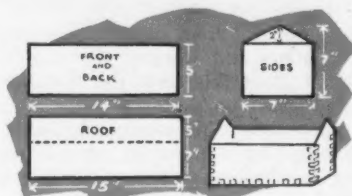


frosting is soft, press into it candies of all shapes, sizes and colors until they entirely cover the wall. Outline doors and windows with different colored candies, and arrange them in interesting designs. Do one wall at a time, then the roof, and finally, the base. Mix frosting two cupfuls of sugar at a time, so that it will be as soft as needed for the work.

Peppermint candy canes may be arched to form a doorway and peppermint sticks may form a line across the peak of the roof. Use nonpareil or chocolate drops placed neatly in rows for a thatched roof effect. Gum-drops and mints make interesting designs. Red and white peppermint kisses are effective as a border around the base. Set green frosted cookie trees in the snowy icing at the corners of the house. Your own ingenuity will determine the attractiveness of the cottage.

Make up a sample and place it in some centrally located store window to advertise your food sale. Some merchant will be glad to give you space, even at Christmas, for such an eye-catching attraction. Place with it your card telling where to call to order homemade Christmas dainties. Offer for sale fruit cakes, fancy cookies, salted nuts, meringue shells, anything you have a knack for making.

The recipe below is for a novelty fruitcake you might make up for your sale. It looks like the standard variety, but is an unbaked version. It is made three days in advance and left to blend in the refrigerator, so it's ideal for Christmas entertaining. Other choice recipes for Christmas cookery may be obtained by filling in the coupon on page 37.



roof. For a base cut another piece 10 by 18 inches. Tape the walls and roof together in the shape of a house, set on the base and tape securely in place. Make a frosting of confectioner's sugar and water, the right consistency to spread thickly. Cover one wall with it, just as you would frost a cake. While



Make an ice-box fruit cake for Christmas.

#### HOLIDAY BRAN-FLAKE FRUIT CAKE

- |   |                                 |
|---|---------------------------------|
| 9 cups bran flakes                          | $\frac{3}{4}$ cup brown sugar   |
| $1\frac{1}{2}$ cups chopped, cooked prunes  | 1 teaspoon salt                 |
| $\frac{3}{4}$ cup chopped dates             | $\frac{1}{2}$ teaspoon cinnamon |
| $\frac{3}{4}$ cup chopped raisins           | $\frac{1}{2}$ teaspoon nutmeg   |
| $\frac{3}{4}$ cup chopped walnuts           | $\frac{1}{2}$ teaspoon ginger   |
| $1\frac{1}{2}$ teaspoons grated orange rind | $\frac{1}{2}$ cup orange juice  |
| $1\frac{1}{2}$ teaspoons grated lemon rind  |                                 |

Roll bran flakes to make 3 cups fine crumbs. Combine all ingredients and mix thoroughly. Line 8-inch square pan or 9" x 5" x 3" loaf pan with waxed paper; press fruit mixture into pan and smooth top. Cover with several thicknesses of waxed paper and place in refrigerator for 3 days before serving. Storage improves the flavor of the cake. To serve, slice or cut in squares. Serve with whipped cream if desired. Yield: one square or loaf cake.

—Courtesy Cereal Institute, Inc.

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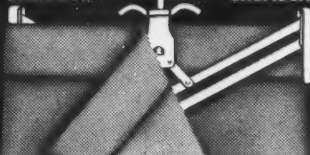
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## OUTDOOR CHRISTMAS PAGEANT

(Continued from page 34)

in groups of from two to four standing apart and framing the pageant. Throughout this carol the floodlights are turned on and the other angels appear around the manger. Lighting is handled by a voluntary crew headed by the director, and it is the lighting that cues the entire pageant.

Joseph and Mary enter, Mary riding on a donkey and preceded by the manger angel. Mary, tenderly assisted by Joseph, alights from the donkey, walks slowly to the manger, and leaning over, appears to place her child in the manger. She turns on the concealed electric light as she does this. The manger angel kneels prayerfully opposite Mary and the Babe.

At this moment the invisible choir breaks forth with its Gloria. The Bronxville group uses Dimitri Bornianski's "Gloria," without any instrumental accompaniment. The choir is concealed in a place where the voices will carry perfectly, but seem neither too close nor too loud. The angels raise their trumpets high and hold them to their lips. Trumpets are false, made of wood and gilt paint. During this music, shepherds approach the manger from the side in groups, as though coming from their fields. A young one comes first, beckons to others, and all move forward slowly, hesitatingly, though the tempo of the music must not drag. Then the three Wise Men, each with his gift, come into sight, spaced well apart. Meanwhile shepherds kneel in well-formed groups. The Wise Men pay their obeisance, leave their gifts and move back slightly to make the complete tableau. This tableau is held long enough for young children to absorb it, and always until the Gloria is finished.

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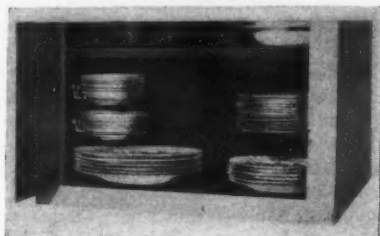


pronounces the benediction. Community singing of "Hark the Herald Angels Sing" begins, and as lights are gradually dimmed, shepherds and Wise Men begin to move off in groups or singly until the stage is cleared except for the lighted manger, with the angel kneeling beside it, and Mary and Joseph.

Following the outline of this simple but very effective pageant, your group could easily prepare a similar one. The whole production takes twenty minutes. Only one or two rehearsals are needed for the cast to learn positions and movements. In Bronxville the Mayor appoints the director for the pageant and someone to take charge of raising the necessary funds. A request for contributions is sent out on an attractive Christmas letterhead to the entire population of the village. As the costumes may be used year after year with few replacements, there is little expense except for lighting.

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# Daily Meditations

by Walter L. Moore

## Friday, December 1

READ JEREMIAH 31:9

*Straight is the line of duty.*

—WILLIAM MCCALL

CONFIDENCE MEN say they are only able to cheat the people who are willing to try to cheat them. Losing gamblers get nothing for something, because they are trying to get something for nothing. A wise man was asked to give advice to a group of young men. He repeated the words of Akbar, the Mogul emperor: "I have lived a long time, but I have yet to see a man lost on a straight road."

*Save us, O wise Father, from efforts to deceive ourselves, our fellows, or Thee, and lead us in paths of righteousness. Amen.*

## Saturday, December 2

READ II CORINTHIANS 8:5

*But what I can I give Him, give my heart.*

—CHRISTINA G. ROSSETTI

MONEY, it is said, is the acid test of one's character. The way we make, save, and spend our money is very revealing. We usually spend our money for the things to which we have given ourselves. If we belong to pleasure, we gladly spend our money for it. If greed for power possesses us, money is used to gain it. So also those who first give themselves to Christ always happily dedicate their money to His service.

*We present our bodies to Thee, O God, praying that Thou wilt save us from being confirmed to this world, and transform us that we may do Thy will. Amen.*

## Sunday, December 3

READ MATTHEW 5:48

A STRANGER walking along a city street one night was startled by a deafening clangor above his head. He looked up to discover that he stood beneath the tower in which a huge clock was striking twelve. He looked at his wrist watch, and saw that the slender hands pointed exactly to the hour. The tiny mechanism was keeping time with the huge machinery that filled the whole room of the tower. Later he said: "Then I understood as never before

that the most insignificant being needs only to be clean, in running order, and divinely regulated, to keep time with Divinity."

*We present ourselves before Thee this day, divine Master, that Thou mayest cleanse us and synchronize our lives with Thine own will. Amen.*

## Monday, December 4

READ JOHN 21:22

A TELEPHONE OPERATOR noticed that each day just before noon a man called to inquire the time. Finally she suggested that the caller wait a few minutes more and set his watch by the noon whistle, by which she always set her clock. He replied that he was the man who blew the whistle. Peter wished to gauge his service to Christ by what John did. But Jesus said: "If I will that he tarry till I come, what is that to thee? Follow thou me."

*We have become confused, O God, by using each other's lives as standards. Show us our lives in the light of Thy truth, which varies not. Amen.*

## Tuesday, December 5

READ GENESIS 18:32

*My strength is as the strength of ten, because my heart is pure.*—TENNYSON

SODOM WOULD HAVE been spared if it had had ten good men. There is hope for any city that has even a small minority of citizens with integrity and courage. God not only counts men: He weighs them. A visitor told a pastor: "I know nothing of the program of your church, but I know one man in it. Your work is not in vain if it has done nothing more than help create the character of a person like that. He's worth a thousand."

*We thank Thee, God of Abraham, for the men of integrity whose lives are the salt that saves our world from rotteness. Amen.*

## Wednesday, December 6

READ EXODUS 7:7

AN ELDERLY WIDOW had planned to retire to a little cottage and quietly await the end. But a friend reminded

her that Moses began his life work at 80, and that when God was through with her He would take her to Heaven. So she moved to a cosmopolitan city where she and her husband had made many influential contacts, and entertained people whose attitudes affected millions. From that home radiated influences that kept the spirit of faith alive in countries scourged by dictatorship and war.

*Thy blessings, Lord, upon the gallant souls who refuse to let the years defeat them. Give us of their indomitable spirit when our turn comes. Amen.*

## Thursday, December 7

READ HEBREWS 4:12

Dr. EUGENE NIDA tells in the bulletin of the American Bible Society of a little Luba-Lulua lad in the central Congo who sat listening with fixed gaze as a missionary read from the Scriptures. When the service was finished, this small schoolboy hastened to the missionary and asked, "Oh, sir, may I have that book, so that I may read it to the people of my village off in the forest? For those words made holes in my heart."

*Give power and earnestness to all who proclaim Thy truth, and may the Word not return void. Amen.*

## Friday, December 8

READ ISAIAH 45:13

*In vain we build the world, unless the builder also grows.*—EDWIN MARKHAM

TWO AMERICAN PILOTS, forced down on a Pacific island during the war were surprised to discover a neat, clean village where many of the people spoke English. The natives showed them their beautiful Gothic chapel, and behind it a crude jumble of stones and mud. They explained that the latter was their first church, and added, "As we became better Christians, we became better builders." That is Christ's plan for building a better world.

*We have been poor builders, because we were poor Christians, Master. Help us, on the foundation of Thyself, to build a better world. Amen.*

CHRISTIAN HERALD

**Saturday, December 9**

READ PHILIPPIANS 1:18

SECTARIAN jealousy and narrowness existed in the times of the apostle Paul. While he was in prison in Rome and using every opportunity to witness for Christ, some leaders of the church there redoubled their missionary efforts, lest their work should be eclipsed by his. Those of us who grow impatient with what seems to us to be the narrowness of our brethren may learn magnanimity from the wise old missionary: "Notwithstanding, every way, whether in pretense, or in truth, Christ is preached; and I therein do rejoice."

*O Thou patient Christ, save us alike from narrow jealousy and from an unseemly impatience with our brethren. Amen.*

**Sunday, December 10**

READ HEBREWS 10:25

*May faith grow firm, and love grow warm, and pure devotion rise.*

—WILLIAM CULLEN BRYANT

A SMALL BOY noticed that the grandfather clock in the hall was striking the hour very slowly. His father remarked that the striking mechanism had about run down, and wound it. The next Sunday when the father was reading the paper, his wife inquired if he was going to church. He replied slowly: "Oh, I—I suppose so." The little lad remarked: "Daddy, it sounds like the meeting side of you has about run down. Has it?" The father flushed, then grinned and threw aside his paper. "Maybe it has, son," he said, "but we'll wind it up again. Let's all get ready for church."

*We welcome this Thy day, O God, because our spirits, as well as our bodies, grow listless. May it be a day of refreshing. Amen.*

**Monday, December 11**

READ I THESSALONIANS 4:11, 12

*Yes, each accomplished service of the day paves for the feet of God a lordlier way.*

—EDWIN MARKHAM

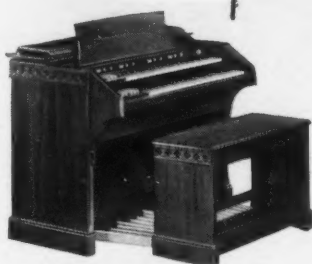
CHRISTIAN LIVING is not merely what we do in church, but what we do every day. It has to do with our work and dealings with our fellow men. Maltbie Babcock used to say: "Business is religion, and religion is business. The man who does not make a business of his religion has a religious life of no force, and the man who does not make a religion of his business has a business life of no character."

*May our faithfulness in the routine duties of this day and this week be an acceptable offering of true worship to Thee, O God. Amen.*

(Continued on next page)



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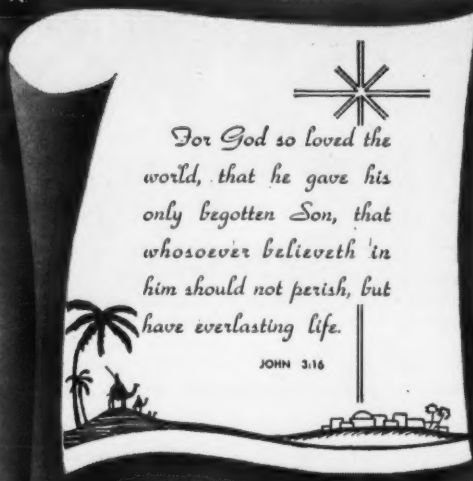
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**Tuesday, December 12**

READ MATTHEW 25:18

ARCHER WALLACE, writing in a trade journal, tells that Nicolo Paganini, the great violinist, willed his violin to his native Genoa, on condition that it must never be played upon. Although wood, while it is used and handled, wears but slightly, as soon as it is discarded, it begins to decay. So the lovely-toned violin has become worm-eaten and valueless except as a relic, Jesus taught that a talent unused will be lost.

*O Thou who dost sanctify Thyself even unto death, we give ourselves as instruments in Thy hands to be used as Thou seest fit. Amen.*

**Wednesday, December 13**

READ JOHN 3:30

A MOTHER promised her two small sons their first airplane ride. When they arrived at the airport a four-motored plane was taking off. They watched it rise in the air and fade rapidly into the distance. Presently the younger boy began to cry. "I don't want to fly in an airplane," he said, pointing to the plane that had become a tiny speck in the sky. "I don't want to get little like that." The Christian must be willing to say with John the Baptist concerning Christ: "He must increase, but I must decrease."

*Give us, O Christ, the true humility that comes from lingering in the presence of Thy greatness. Amen.*

**Thursday, December 14**

READ MATTHEW 5:12

*I was not told to win or lose—my orders are to fight.—ETHELWYN WETHERALD*

IN A SERMON published in "The Pulpit," Irvin E. Lunger tells of an inscription noted on a little English church: "In the year 1653 when all sacred things throughout the nation were either demolished or profaned, Sir Robert Shirley, Baronet, founded this church, whose singular praise it is to have done the best things in the worst times and hoped them in the most calamitous."

*We pray Thy special care for all who serve Thee in spite of difficulties. Help us to sustain each other in a world-wide brotherhood. Amen.*

**Friday, December 15**

READ JOHN 18:18

THERE IS IRONY in the picture of Peter standing and warming himself while Jesus was on trial for His life. The big fisherman's brief flurry of heroism in the garden was past, and now he sought comfort and perhaps a bit of companionship by the fire of the enemies of his Lord. In the present

hour of trial, many of us who are called disciples of Jesus are more interested in our own comfort and enjoyment than we are in the cause of our Lord.

*Cleanse us from our love of ease, Spirit of God. Put courage in our hearts to champion the cause of Christ. Amen.*

#### Saturday, December 16

READ II CORINTHIANS 11:30

*For every gain for Christendom is bought by someone's martyrdom.*

—FRANCIS H. ROSE

THE KINGDOM of Christ has advanced through the labor, sacrifices, and sufferings of His faithful servants. This world measures greatness in terms of wealth, power, fame and acclaim, but Paul felt that the only legitimate claim to distinction must be based on one's labors and sacrifices for the Lord, and the fellowship one enjoys with Him in the task of redemption.

*O Christ, who was known by Thy wounds and who has called us to be cross bearers, forgive our indolence and make us worthy followers of Thine. Amen.*

#### Sunday, December 17

READ NEHEMIAH 13:18

THE RESULTS of neglecting the things of the spirit never appear immediately. Nehemiah reminded the nobles of Judah that their fathers neglected the Sabbath, and the ill effects had come a generation later. Our children may be the greatest losers because of the current progressive neglect of the day of rest and worship. Charles Gore warns: "No Sunday means no church; no church means no worship; no worship means no religion; no religion means no morals; no morals mean no society; no society means no government; no government means anarchy."


*We thank Thee, O God, for the faithfulness of our forefathers, who have left to us a goodly heritage. Help us to pass it on to our children undiminished. Amen.*

#### Monday, December 18

READ LUKE 8:39

PAUL SAID that he was not ashamed of the gospel, but we sometimes are. Paul Weber, of St. Louis, says that when Justice John MacLean of Ohio was converted and came home to tell his wife about it, she said, "Come into the kitchen and tell me; a couple of prominent business friends are waiting for you in the parlor." But he replied, "I am going to take Christ into the parlor and tell them what He has done for me."

*We thank Thee, Our Saviour, for the life everlasting that Thou givest us;*



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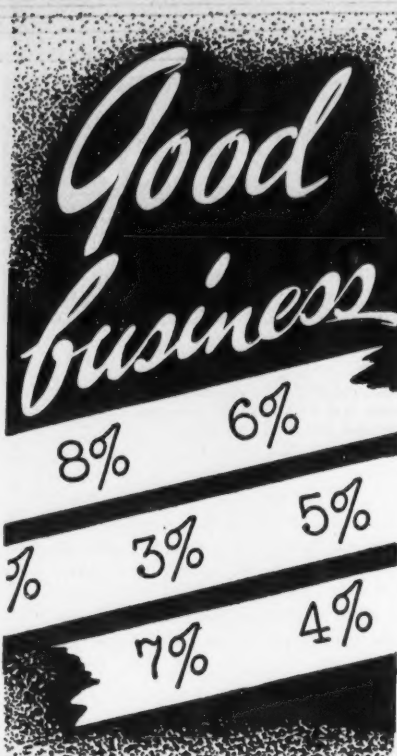
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help us to share its blessings with others. Amen.

**Tuesday, December 19**

READ JOHN 14:12

*The seeds of Godlike power are in us still.*  
—MATTHEW ARNOLD

A TRUE LIST of the greatest works of Jesus would not include the healing of the centurion's servant in absentia, nor the cleansing of the ten lepers at once, nor the stilling of the stormy sea, nor even the raising of Lazarus from the dead. Those things had been done when He told His followers: "Greater works than these shall he do." Through those who believed in Him, the risen Christ has transformed millions of lives and changed the course of history. His mighty power yet works through men to redeem the world.

*Take our lives, Eternal Spirit, and make them channels of Thy power, not for our sake, but for Thy glory. Amen.*

**Wednesday, December 20**

READ PSALMS 37:3

*God will help thee bear what comes of joy or sorrow.*—MARY FRANCES BUTTS

IT IS EASIER, I am told, to ride a bicycle up a long hill at night than in the daytime. In daylight the cyclist sees the whole hill, and it seems so long and steep that he is discouraged. At night he can see only a few yards ahead, and his strength seems adequate for that distance. He must leave the future to unfold itself. So he simply keeps pedaling, and soon is over the crest.

*We thank Thee, kind Father, for Thy mercy which obscures the future from us, and for Thy provision for the needs of each day. Amen.*

**Thursday, December 21**

READ PSALMS 73:23, 24

IN A CROWD waiting for a traffic light to change at a busy downtown corner an observer noticed one person not straining anxiously to get across nor worried at the delay. She was a little lady of three years, dancing around on her new shoes and enjoying everything. She didn't have to worry. Her hand was in her mother's. The ancient writer said to God: "Thou hast holden me by my right hand. Thou shalt guide me."

*Dear Jesus, in whose arms the little children were content, teach us to commit ourselves in childlike trust to Thee. Amen.*

**Friday, December 22**

READ JOHN 14:27

SIR HARRY LAUDER was asked by a group of men to sing for them some time after the death of his only son

in World War I. He said, "No, my men, not yet; my heart is too full. But I would like to talk to you a little." A hush fell on them, and he went on: "When this awful sorrow fell upon me I had one of three roads to take. I could have taken the road to worldliness, and tried to drown my sorrow in drink. Or I could have taken the road to despair, and ended my life. Instead, I took the road that led to Jesus, and He has filled my heart with His all-satisfying peace."

*O Lord, our only Saviour, we cannot bear alone our load; up-bear us under it, we pray. Amen.*

**Saturday, December 23**

READ LUKE 2:7

*My Master was so very poor, and with the poor He broke the bread.*—HARRY LEE

JESUS CAME to the humble folk of earth. He was born, not in a governor's mansion or a king's palace, but to peasant parents in a lowly animal stall. The news was told to simple shepherds; seers and scholars knew it not. He grew up in a laborer's home, and became a carpenter. When He began His ministry, "the common people heard Him gladly." We who enjoy privileges of prosperity and opportunity must beware lest they create for us barriers against the lowly Nazarene.

*We come into Thy presence as beggars, Lord, asking that Thou wilt clothe our nakedness with thy righteousness and enrich us with Thy grace.*

**Sunday, December 24**

READ PSALMS 27:4

*Sightless—I see! And, seeing, find soul-vision though my eyes are blind!*

—FANNY CROSBY

HELEN KELLER, though blind, had her home on Long Island built with many beautiful windows. She explained that she wanted to stand before the windows knowing that without was beauty and the far horizon, and sense that view by the hunger within to know the loveliness without. In some such way when we worship, though eyes cannot see Him, yet our spirits are breathless before the beauty of the Lord our God.

*O Thou who art at once the Sky out of which and the Sea into which the little streams of our lives flow, our hearts rise toward Thee, our thoughts are lifted up, our eyes turn to Thee in adoration. Amen.*

**Monday, December 25**

READ LUKE 2:14

*He is our hope; He is the peace we seek. O listen, world, and let the Stranger speak.*

—ESTHER BALDWIN YORK

WHEN ISAIAH predicted the coming of the Messiah, he said: "And His name



shall be called . . . the Prince of Peace." The angels who announced His birth to the shepherds sang of peace on earth. When we are redeemed by Him from selfishness, pride and resentment, we shall create peace. William Penn and his Quakers enjoyed peace with the Indians under their treaty of brotherhood for seventy years, while border warfare raged on all sides of them.

*O Thou Prince of Peace, whose pitying heart bleeds for a warring, suffering, sinning world, take from our souls the seeds of war, and through us create peace. Amen.*

**Tuesday, December 26**

READ MATTHEW 5:5

*It's safer being meek than fierce.*

—ROBERT BROWNING

HARLAN MILLER, writing in the Des Moines Register, tells of buying four tiny bronze statues at a museum, three dinosaurs and a fawn. Idly grouping them on his mantel, he placed the giant brutes in a triangle menacing the little deer. Then it struck him that all dinosaurs are now extinct; only the peaceful fawn remains. Jesus has history on His side when He says: "Blessed are the meek: for they shall inherit the earth."

*Teach us, almighty and wise God, the weakness of what we call strength, and the folly of what we call wisdom.*

**Wednesday, December 27**

READ MATTHEW 7:13

RICHARD GRESHAM, of Berry Schools, relates an experience of Countess Margot Asquith, wife of one of Britain's prime ministers. Meeting a tramp on one of her walks in the English countryside, she invited him to share her picnic meal. As they rose to leave she asked, "And where do you go from here?" "I don't know, lady," he replied, "but I'm going with the wind at my back, the way all tramps and vagabonds go." Dr. Gresham adds: "The way of least resistance is the way of all who live carelessly and aimlessly."

*O Thou whose earthly life was spent in unflinching fidelity to the Father's will, we pledge anew our allegiance to Thee, and our resolve to walk in Thy ways. Amen.*

**Thursday, December 28**

READ JOB 27:5

AS A YOUNG MAN, J. C. Penney invested all his savings in a butcher shop. He learned that his best account was the local hotel, and was advised to buy a bottle of whiskey each week for the chef, to keep his good will. He bought one bottle, decided it was wrong, and refused to buy another. He lost the

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account and the butcher shop, but saved his self respect. He gained wealth later in another field, but he had refused to sacrifice integrity.

*Father, we do not pray for great wealth, but for character that no amount of wealth can corrupt. Amen.*

## Friday, December 29

READ LUKE 6:38

*Honesty's the best policy.*—CERVANTES

A STORY is told of a baker who had the farmer from whom he bought butter arrested for giving short weight. It was then learned that the only scales the farmer had was a pair of balances for which he had no weights. He had been weighing his butter by balancing it with a one-pound loaf of the baker's bread. Life tends to deal with us as we deal with it. Jesus said: "With the same measure that ye mete withal it shall be measured to you again."

*Father, who hast ever dealt with us more generously than we have with Thee, we ask not for rewards, but for the privilege of giving ourselves freely to others for Thy sake. Amen.*

## Saturday, December 30

READ MARK 8:35

*Help me to live for others that I may live like Thee.*—CHARLES D. MEIGS

A YOUNG MAN being interviewed by a theater owner for the job of usher was asked: "What would you do in case of a fire?" The youth replied, "Oh, don't worry about me. I'll get out all right." Some Christians mistakenly think of Christianity solely in terms of their own safety, rather than of their usefulness. Jesus said, "Whosoever will save his life shall lose it."

*Lord, we recognize the danger of throwing our lives away by thinking only of saving them. Help us to save them by throwing them away for Thee.*

## Sunday, December 31

READ MATTHEW 18:20

*For I have in my life that courage you gave when once I rubbed shoulders with you.*—AUTHOR UNKNOWN

THE QUESTION frequently is asked: "Can't I live a good Christian life outside the church?" One pastor answered, "Yes, just as easily as you can make a fire with one stick." Then pointing to a wood fire, he said: "Look. There must be three or four sticks to make a good fire. Now, take those blazing sticks out of the stove, and put them singly on the ground, and see how quickly they are black and cold."

*Dear Father of us all, we thank Thee for the blessing of fellowship in worship and service. Help us to love each other more and more, and serve Thee joyfully with our brethren. Amen.*



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# The Congregation that Conquered

Required reading for all fainthearted building committees; gripping reading for everyone else

By HUGH A. BRIMM

**T**O A LOYAL and devoted Negro congregation in Tulsa, Oklahoma, there is a peculiar and pungent significance to Jesus' words, "I will build my church . . . and the gates of Hell shall not prevail against it." To them these words mean that bigotry and race hatred are impotent to thwart the growth of Christ's church. Better, they have discovered that discouragement and disappointment are but incidental when one's faith is firmly fixed upon God.

This story of the triumph of the Mount Zion Baptist Church begins in the year 1921. In the late afternoon of May 31, the slanting rays of the setting sun fell warm upon the growing young city of Tulsa. On the north side, across the railroad tracks, lay the Negro section of town with its unpainted frame houses and its dusty, rutted streets. But glorifying the scene was a striking new building, a church that towered above the homes and streets and reflected all of the pride and love that its devoted members felt for it.

Prior to the final erection of the building there had been anxious years of planning. The congregation had managed to accumulate \$42,000; but the building, as planned, would cost \$92,000. Just when it seemed that the project would have to be abandoned, because there was not enough security for the loan that was needed, a Jewish contractor came forward with a loan of \$50,000 to complete the building. He was soon to see a demonstration of loyalty that more than justified the confidence he had in these Negro friends.

The church went up, and it was the pride of their lives, the fulfillment of a long dream. Into it they had poured, penny by penny, dime by dime, and

dollar by dollar, their meager savings.

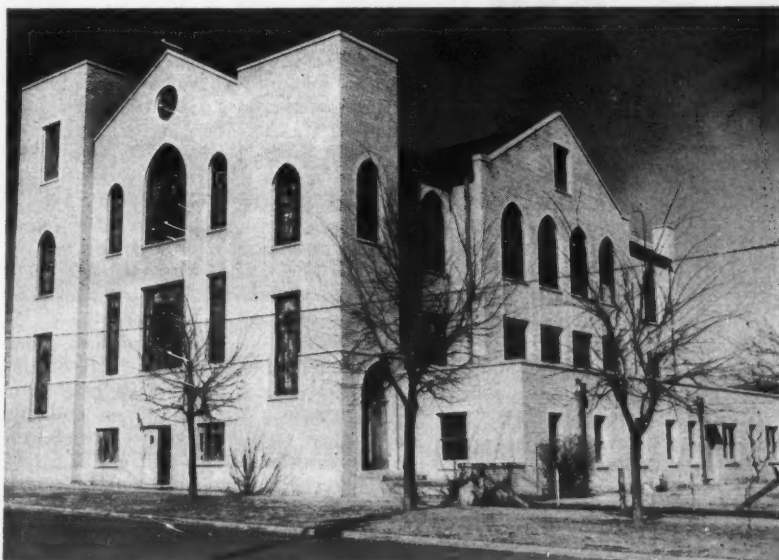
Then tragedy struck. Across the railroad in the heart of the city two angry milling masses of men—one of whites and the other of Negroes—gathered ominously on opposite sides of the jail. A young Negro had been arrested. He was docked with the "usual charge" for which lynching was considered the "quickest expression of justice." For the moment there seemed to be no disposition on the part of the whites to determine the boy's guilt or innocence—"everyone" said he was guilty, and, after all, white womanhood had to be protected and avenged.

At first, there were only verbal taunts and insults between the ever-enlarging groups. Then a shot rang out and all restraint gave way as both

mobs broke and ran, the Negroes toward their homes, the white men in hot pursuit.

A holocaust of destruction was left in the wake of one of the worst race riots in the life of our country. The morning light broke upon the chaos of blackened, smouldering ruins—and among them the charred remains of the Negro church. What had been only a few hours before a magnificent and stately church was now nothing but shambles—twisted steel, broken, blackened walls, charred pieces of timber and piles of sooty brick.

But the real Mount Zion Baptist Church was far from destroyed, because in reality it was actually in the hearts and souls of the men and women who had found a new way of life in



Pastor J. H. Dotson (top) of Mount Zion Baptist Church, Tulsa, Okla. (above).





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Christ. Still shaken by the shock of seeing not only their church but most of their homes and possessions destroyed by the fire, and of seeing friends and loved ones shot down like animals by the rioters as they had fled from flaming houses, they gathered in the ruins to take stock. The one thing on which they congratulated themselves was their foresight in taking out insurance.

But even this turned to ashes a few days later when they discovered a clause in the insurance policy which read "... except by act of riot." It meant that not one cent could be collected. Not only was their investment a total loss, but the \$50,000 mortgage stared them in the face.

As though this were not enough, a rumor had spread through the city that Mount Zion Church had been deliberately burned because it was being used by the Negroes as an arsenal in which they were storing guns and ammunition for a planned uprising. Pastor R. A. Whitaker went to some of the city officials and demanded that they and a group of white ministers come to witness the task of clearing out the ruins. A twenty-four hour watch was maintained until every shred of rumor was proven false.

Dazed and shocked by the experience through which they had passed, the members had to make some decision concerning the future. White friends advised them to file bankruptcy or simply dissolve the congregation and join other churches. By using either plan they would not be required to pay the mortgage.

Pastor Whitaker called his people together again. The unanimous vote was not to file bankruptcy, but to pay the staggering debt somehow and by the help of the Lord build another church.

The entire congregation fell to work. There was no expression of bitterness, no desire for vengeance. They gave their evenings to the job, and the scene of ruin was soon a scene of singing people busy with wheelbarrows, picks, shovels, hoes.

When Charles Page, a wealthy Tuscan, heard of the decision of the people not only to pay their debt but to build a larger church, he offered to give them the necessary bricks. But shortly after he had made the offer, Mr. Page died and no written record of his generous offer could be found.

Despite this and a hundred other discouragements, by the end of the year the new plans were ready for inspection. W. S. Latimer and his brother, both members of the church and both architects and graduates of Tuskegee, had drawn the plans.

The new church was to be much larger and more expensive than the first, but it was what the people wanted. Pastor Whitaker was often

heard to say, "The Devil tore our church down; the Lord will help us build it bigger."

For five years the minister courageously led his people in the liquidation of their debt. This they had to do before they could ever dream of starting the new building. With the terrific burden of responsibility, he soon broke under the strain and was forced to resign as pastor. To many in the church this was a greater loss than the fire, because he had been the one who inspired them from the beginning to

## ★ ★ The Wise Men

On Syrian sands they met — tradition goes—  
Not far from where the proud Euphrates flows.

Balthazar, Melchior, Gaspar, legends say,  
Came from the East, where magic held her sway.

By desert waste they stood — Egyptian,  
Hindu, Greek—

Men who had climbed to wisdom's tallest peak;

And in obedience to a sovereign Light  
Westward were led by day and starlit night.  
With courage high and sensing power divine,

They came at length to Bethlehem's sacred shrine.

The Christ Child found, in low obeisance bent

And kneeling, worshipped to their heart's content.

Treasures they brought and laid them at His feet—

Symbols of what the ages would repeat.  
The quest now on, no longer must delay:  
Eastward they turned, but went another way.

Since first this simple story e'er was told,  
So long have wise men followed those of old;

Bearing their tribute to the Prince of Peace,  
And in exchange received their soul's release.

For when our treasures at His feet we lay,  
He bids us go and live the better Way.

—P. Adelstein Johnson

★ ★  
plan to build. His resignation all but spelled total defeat to the struggling congregation.

Having assumed such a tremendous burden of debt, they often fell behind in payment of the interest. It became more and more difficult to find a minister who would consider becoming their pastor. Many discouraged members left the church, pews were vacant and only a faithful few continued to struggle with the heavy load.

On August 22, 1937, the Rev. J. H. Dotson, a Mississippian by birth, accepted the call to serve Mount Zion. Looking more like a football fullback than a preacher, he brought new hope and confidence to the people. He had

accepted the call fully aware of the disintegrating membership and the mortgage that still burdened those who were left. "Somehow I just wanted to see if I could do it, with God's help," he says.

Pastor Dotson revealed his faith by making his first move one that put the church deeper in debt! He ordered several hundred new metal chairs. Some said they would never be paid for because so few were attending the services in the basement sanctuary. But attendance increased until every chair in the church was occupied. In six months, fifty new members had been added and \$3,000 was raised.

In 1942, after twenty-one years of soul-trying struggle, the mortgage was completely liquidated. It had been a long and difficult road, but God had led His people from the wilderness and chaos of that tragic day in 1921 to the glorious hour in which they were able to say, "We are free of debt."

Mr. Dotson reminded his people of the plans that had been drawn up six months after the fire, plans for a new and more beautiful church. Were they ready now to build it? Indeed, they were ready and eager.

The financial plan which Mr. Dotson had established when he came to the church was continued. Every member was expected to contribute to both the regular expenses of the church and to the building fund.

A pay-as-you-go plan was adopted for the new building. Sometimes the contributions on Sunday would pay for material and labor for only two or three days of work. But if that was all it would do, then the work stopped until more money was received.

Today, if you should stand at the corner of Elgin and Easton in North Tulsa, it would be difficult to imagine the gloom, the disappointment, the discouragement, and the frustration that now are forever in the past. You would see a magnificent new church building—still incomplete, but even in its unfinished state a monument to faith, a memorial to the patience, honesty, forgiveness, tolerance and brotherly love of a noble band of Christians.

No man can stand in the shadow of the Mount Zion Baptist Church and preach the doctrines of the race-baiter. No man can indict its members with the epithets "shiftless," "unreliable," "dishonest," "vengeful." The work of loving hands, the devotion and loyalty of devout Christians, towers above and overshadows the bitterness of the past. Standing there, you somehow hear anew the words of One who walked one day in the midst of bigotry, intolerance and brutal persecution but who, in the face of it all, said: "I will build my church and not even the powers of darkness will ever be able to overcome it." THE END

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## MR. JONES GOES TO BETHLEHEM

(Continued from page 18)

on their way to Jerusalem. Mr. Jones is riding somewhat behind the others and is surprised to find that one of the men is Matthews, his assistant manager. It is all very perplexing. But again Mr. Jones looks on with a detached air, knowing precisely what is going to be told them when they interview Herod. He recalls that they will go on from Jerusalem to Bethlehem.

As they approach Bethlehem, however, Mr. Jones notices a familiar figure—it's the Angel again. Mr. Jones pretends to be engaged with his camel's trappings when they come near, and affects not to see the Angel. But the Angel has discovered Mr. Jones. Once more he bars the way for Mr. Jones as the others pass on.

Mr. Jones is not so brusque this time, but he makes no effort to conceal his annoyance at the delay.

"Can you not see," he says to the Angel, "that my companions are about to leave me? I beg of you not to detain me."

"But why do you want to go with them?" queries the Angel.

Mr. Jones is about to reply as before that it is his own business, but he decides that politeness is the better policy. Before he can answer, however, the Angel speaks again.

"They are going to visit the Christ Child to offer gifts. Have you anything to give if I should let you go?"

"Oh," answers Mr. Jones, with a feeling of relief, "I have made many contributions in His name. I shall be glad to tell Him of my gifts."

"Well, Mr. Jones," says the Angel, "suppose we look at the record."

He grows thoughtful for a moment and then speaks.

"Do you consider yourself a generous giver, Mr. Jones?"

"Oh, indeed, yes," is the reply. "I pledge to my church, and I pay faithfully."

"Yes," answers the Angel, "you contributed a dollar a week to the church last year, and other miscellaneous gifts would bring the total to approximately seventy-five dollars."

Mr. Jones smiles—he is pleased that this unknown Angel should be aware of his benefactions. But he observes that the Angel gives no sign of being impressed.

Mr. Jones is about to move on when the Angel stops him. "Just a moment, Mr. Jones, we have not finished." Then he asks, abruptly, "You smoke, do you not, Mr. Jones?"

"Yes," replies Mr. Jones, who is becoming irritated again. "Is there anything wrong with that?"

The question is ignored as the Angel asks another, "What do you spend for cigars?"

"I suppose about thirty cents a day," answers Mr. Jones, not seeing that this has anything to do with his getting into Bethlehem.

"That would be something over a hundred dollars a year," calculates the Angel. "In other words, you care more for this form of pleasure than you do for the work of the Master."

Mr. Jones does not like the turn the conversation is taking, so he makes another approach.

"Look," he says, "if I'm not very much mistaken, one of those men going into the town is Matthews, my assistant manager. Surely if he can get in, I can. I'm president of the company, and he is only assistant manager."

The Angel forces a smile.

"Mr. Jones," he replies, "you are a very trying case. Mr. Matthews has a gift for the Christ Child, but you have not shown yet that you have any gifts to offer. Since the language of money seems to be the language you most readily understand, I must tell you that your gifts, in spite of your larger income, do not begin to compare with those of Mr. Matthews."

"Oh," smiles Mr. Jones, missing the point entirely, "that is a matter easily remedied. I'll contribute as much as Matthews does. Now will you let me go?"

**B**Y this time the Angel is growing very tired trying to make Mr. Jones understand.

"Mr. Jones," he goes on wearily, "it isn't a matter of money. It's a matter of the heart. The gift of money is only an outward sign, and not always a good one at that, of the inner disposition of the heart. You give grudgingly as a matter of duty; you were willing to give more just now because you thought by doing so you could buy a favor. Mr. Matthews gives generously because he *loves*. Until you love, your gifts are unworthy. These men who have come with their gifts are bringing the Christ something much greater than material treasure alone. They are bringing the devotion of their hearts. You are not prepared to make so costly an offering, and that is why you must turn back."

So once again Mr. Jones turns sadly away.

AND ONCE AGAIN Mrs. Jones flutters up to the doctor in the hospital in visible agitation.

"Oh, Doctor," she exclaims, "The strangest thing has happened. Mr. Jones opened his eyes a moment ago and looked straight at me. And what do you think he said? He said, 'Mary, it is a matter of the heart.'"

"But," continues Mrs. Jones, "it can't



be his heart, for you told me yourself that his heart was in perfect condition."

"So it is," replies the doctor. "I can't imagine what he meant."

The following day Mr. Jones is sufficiently improved to sit up in his room. Mrs. Jones wonders at his manner, though she is afraid to call attention to the change she observes. Mr. Jones has no complaints to make, as

## GIFTS

I cannot walk the long, steep road  
That leads to far off Bethlehem  
To pay my homage to The Child,  
Or give Him any costly gem.

But I can give much more than this  
By opening my heart's door tonight  
And welcoming Him King of kings  
Here where His star shines dazzling bright.

He does not ask for us the gifts  
The three kings brought Him long ago,  
But peace on earth, good will to man,  
As shining as the starlight's glow.

So I await the lovely hour,  
Away from all the busy throng,  
Assured that I will hear tonight  
The angels' sweet celestial song.

—William Arnette Wofford

she had thought he would, but seems to be preoccupied. Instead of being his usual blustery self he is quiet and thoughtful. At length he turns to his wife and makes a request.

"Send for Matthews, dear, will you, please?"

Yes, he actually says "please," but Mrs. Jones decides to make no comment and hastens to carry out his request.

When Mr. Matthews appears, Mr. Jones wastes no time in coming to the point.

"Matthews, I want the truth. What is your honest opinion about the wages I pay my clerks and about the salaries of our office force?"

Mr. Matthews, having been asked for his candid opinion, proceeds to give it.

"Mr. Jones, to be perfectly frank, the wages and salaries are inadequate. Indeed, if I may say so, they are grossly inadequate."

Mr. Matthews flushes when he realizes how forthright he has been, but he is glad that the words are out.

"That is exactly what I expected you to say, Matthews," responds Mr. Jones. "And I am obliged to agree with you. But I am resolved to mend matters. I want you to make a careful study of wage and salary scales and report to me what you think would be not only a fair but a generous schedule for services for the members of our organization. When I have confirmed your estimate we will arrange for the

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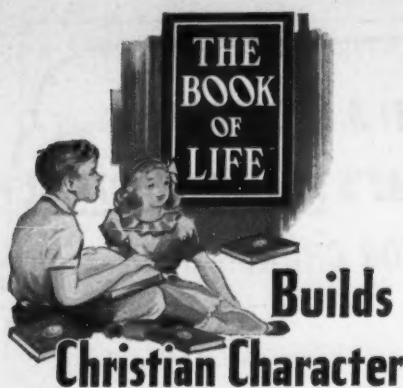
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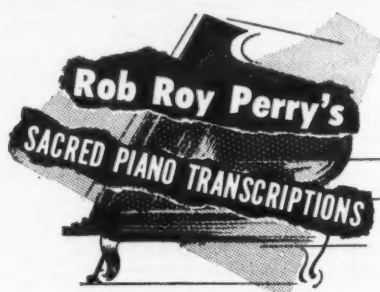
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Mr. Matthews can hardly believe what his ears are telling him, but Mr. Jones is not through yet.

"And one other thing," continues Mr. Jones. "You are an active churchman, and while I am a member and a regular contributor I must confess I could afford to be more generous in my support of the church's work. I would like for you to think the matter over and later advise me where you think I might best make a rather substantial contribution. But there must be this understanding—no one is to know the source of the contribution. I want to make up for some of my past negligence, and I want to make sure I do it without any stir about it. I hope to improve my habits in the matter of church loyalty and religious interest, and this will perhaps be as good a way as any to begin. But you understand, Matthews, that this is strictly between us."

Miss Brown, Mr. Jones' secretary, is next summoned to the hospital to take some dictation. Seating herself, she waits for the usual fireworks. But Mr. Jones, for some reason, seems not to be in a combustible mood. Miss Brown relaxes a little.

"Address this letter," Mr. Jones is saying, "to my employees and associates in Paramount Department Store."

Miss Brown is thinking to herself, "He should be saying, 'To my underpaid and unwilling slaves!'"

Mr. Jones proceeds with the letter. "I have just had a conference with Mr. Matthews, my assistant manager, and have instructed him to prepare a new scale of salaries and wages for all our employees, which will be appreciably above that now in operation. This new schedule will be put into effect the first of the year and continue on a permanent basis.

"Meanwhile I have also instructed Mr. Matthews to arrange for each employee a suitable bonus in appreciation of the services which have made possible the successful operation of the store for the year."

"Let me also announce that henceforth it shall be the policy of this store to extend to every customer every possible courtesy and kindness. I am asking that this practice be established not primarily because it may build good will for the store but because I have come to realize that kindness and understanding are essential to human welfare. Sincerely yours,"

Miss Brown looks up for a moment with a puzzled expression that is grad-

ually replaced by a smile as Mr. Jones dictates the next letter.

"Miss Ruth Brown, Secretary to the President, Paramount Department Store," begins Mr. Jones.

"My dear Miss Brown," he goes on. "Permit me to confess that I have been a difficult person to work for. I must also add that in spite of my unpleasant disposition you have rendered excellent service. What you must have thought about me I can only imagine. But I am writing now to say that an old man has realized at least some of his mistakes and proposes to do better. I trust that you will continue in our service, and wish to assure you that henceforth you will receive from the president of the company the same courtesy and consideration which he is asking his employees to show toward the store's customers. Very sincerely."

When the dictation has been completed Miss Brown finds herself doing what she has never in the wildest flights of fancy imagined she would ever do—she steps up to Mr. Jones and plants a kiss squarely on his cheek while Mrs. Jones looks on with approval and Mr. Jones blushes profusely. Then Miss Brown quickly makes her exit.

Mr. Jones seems suddenly weary and shortly falls asleep. When he has closed his eyes, Mrs. Jones tiptoes out of the room and hunts up the doctor. This time, however, though puzzled, she is quite composed.

"Doctor," she queries, "do you know what Mr. Jones just said? As he dropped off to sleep just now he looked at me and said, 'Mary, I am going back to Bethlehem.'"

"Very odd," the doctor murmurs, "very odd."

OF course, it isn't odd at all.

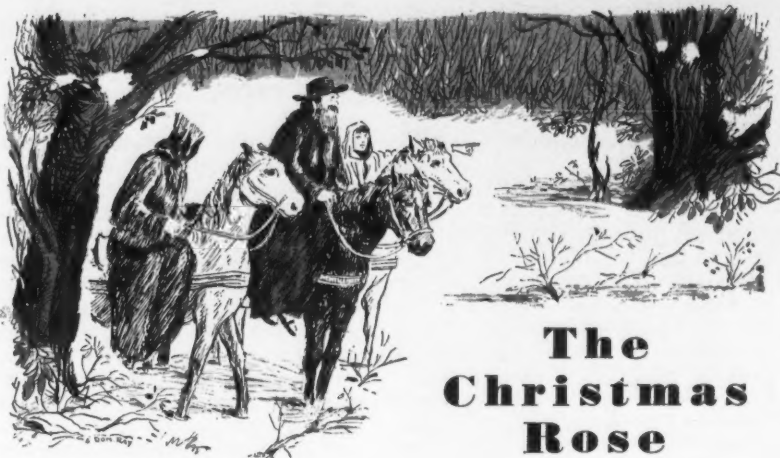
This time as Mr. Jones makes his way to Bethlehem he steps with the stride of one who is confident of his destination, and there is gladness in his countenance.

Again the Angel is at the gate. But as he sees Mr. Jones approaching, he bows in greeting and says, "Merry Christmas, Mr. Jones. And welcome to Bethlehem. You will find the One you seek just ahead."

As Mr. Jones acknowledges the greeting and passes on, he fancies that he observes the Angel wink, and he goes into the city reflecting that perhaps even Angels have a sense of humor.

When Mr. Jones is at the place where the Holy Child lies, he kneels just at the entrance. There he bows and prays. As he looks up he sees the Child smile, and he is sure in his heart that his offering has been accepted.

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## The Christmas Rose

**J**T WAS Christmas Eve many long years ago. Three people were journeying into the forest. One was an old abbot, the second, his helper, a lay brother, and the third, a dirty, raggedy-looking boy, the son of outlaws who lived in a forest cave.

The abbot had looked forward to this day for many months—ever since that morning when the outlaw mother had stepped behind the cloister walls to admire his precious herb garden. It was then that he learned, from her, about the miracle which took place in the forest on every Christmas Eve. After promising that he would ask the bishop for letters of pardon for the outlaw family as a reward for being shown the miracle, he was invited to spend this Christmas Eve with them.

How strange, he thought, that God should reveal this miracle to criminals! The bishop had laughed at him when he told about it, but he agreed to write the letters, if the abbot brought back a flower from the Christmas Garden. For that was the miracle—on Christmas Eve the forest became a summer garden, more beautiful and wondrous than man had ever seen.

As his thoughts went back, his horse pushed forward. It was a long ride and the abbot was getting very tired. The lay brother, tired too and cold, was muttering to himself about the foolishness and danger of such a trip.

Finally, in the heart of the forest, they came to a thicket where crude boards formed a shelter and protected the opening of the outlaw's cave. By the time they had eaten and

were rested it was close to midnight.

Suddenly, at first faintly, they heard the distant ringing of a lovely bell. It was the sign, the outlaws said, that the miracle was about to happen. Out into the darkness of the snow-covered forest they stepped.

Surely no summer garden could bloom here, thought the abbot. But just then a wave of warm light swept over them and he saw that the snow

❖ ❖ ❖

### POEMS WE LOVE

Love came down at Christmas,  
Love, all lovely, Love Divine;  
Love was born at Christmas,  
Star and angels gave the sign.

Love shall be our token,  
Love be yours and love be mine  
Love to God and all men;  
Love for plea and gift and sign.  
—Christina Rossetti

❖ ❖ ❖

### MAKE-DO CORNER



**T**HERE'S still time for you to make a very special Christmas gift for a very special person. If you haven't had any ideas to date, here's a suggestion. 1. Get a tray from the five-and-ten—a piepan or even a box will do—and paint it your favorite color. 2. Then hunt through old magazines and select some small colorful pictures—flowers,

had vanished. In its place was a green carpet, grass, ferns, flowers, covering the earth. The trees broke into leaf, birds and butterflies flew overhead. The forest animals played all around. Then faintly but clearly the beautiful strains of music were heard. Closer and closer it came, until—yes, it was the angels singing the Christmas Carol.

The abbot dropped to his knees before the heavenly host. But the lay brother was terrified, thinking this to be the work of Satan rather than God. And as a forest dove flew toward him, he shouted, "Go thou back to Satan from whence thou came."

As suddenly as they came, the angels vanished and darkness fell upon the forest. The abbot, remembering his promise to the bishop, groped among the mosses for a blossom. But his fingers froze as he touched the earth. The excitement and the disappointment were too much for the old abbot, and he died there.

Sorrowfully, the lay brother carried him back to the cloister. In preparing the abbot for burial, they found two root bulbs clutched in his hand. The lay brother planted them in the herb garden. And lo! on the next Christmas Eve, from the bulbs came a beautiful white flower.

The lay brother plucked the blossom and took it to the bishop who immediately sent letters of pardon to the outlaws. For he knew that it was surely a flower from the Christmas Garden. And to this day, all that remains of the wondrous miracle is this white flower, for the garden never appeared again. It is called the Christmas Rose . . . and every Christmas it blooms to celebrate the birthday of the Saviour.





Rev. Jacob Peltz

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Please do not forget the needy Hebrew Christians who, in spite of the numbers emigrating to Israel (Palestine), remain in Berlin, Hamburg, Frankfurt, Vienna, Budapest, and other parts of Europe. In so many cases they are alone in the world, survivors of the Nazi horrors, but still persecuted and menaced.

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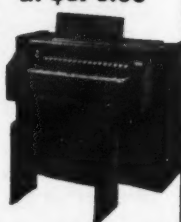
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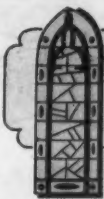


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# Sunday School Lessons

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By Amos John Traver

## • Sunday, December 3

### THE STEWARDSHIP OF LIFE

ROMANS 12:1, 2; II CORINTHIANS 8:3-5;  
PHILIPPIANS 2:25-30

"THEY gave their own selves unto the Lord, and then they gave their money. The one followed the other in natural and vital succession. If the first gift is sincere, the second gift is certain." So the late John Henry Jowett began a sermon on the text II Corinthians 8:5. These words go to the very tap-root of Christian stewardship. "The gift without the giver is bare." More than that such a gift is positively insulting, particularly when offered to our Lord. He looks on the hearts of men. He knows why they give their time, their talents or their money for His work. "Be not deceived, God is not mocked."

An old professor of mine used to say, "If you have a stingy congregation, preach often on the cross of Christ. Don't try to hammer them into giving. Don't try to scare them. Don't even try to make them ashamed. Help them to love the Lord who gave Himself for them." That is good advice for the preacher. It is good sound sense for every Christian.

Dr. Jowett tells of a soldier who died in France in the first World War. He had written to his parents before going into battle: "You know I had made the sacrifice of my life before leaving." His great commitment was made when he volunteered. He placed his life in the hands of his country and if he had come back he would still have made the great sacrifice. It was this that the Corinthian Christians had done. They had volunteered under the banner of the cross. Their lives no longer belonged to themselves.

Paul had told them of the poverty of the little band of Christians in Jerusalem. The need was money to provide for them. Paul was delighted with the response of the Macedonian Christians, but there were many things about the Corinthian Christians that did not please him. His letters are frank in criticism. But he is fair. In many ways they had proved their devotion to Christ. Now he asks them to give further evidence. He is sending Titus to them to lead them to a fuller expression of stewardship. When the

basic sacrifice has been made and Christ is first in the heart, all of life will finally show it.

Religion can be a series of sacrifices, made grudgingly. We can give as little as possible, or we can give as cold duty. We can complain because Christian service takes so much of our time. We can sputter about the constant appeals for money. Gifts that come from unwilling givers will do good if properly administered, but they will bring no joy to the givers.

A good steward is good because he loves his master. He does not count the overtime. He forgets self in consuming zeal for the master's interests. He is not a wage-worker with an eye on the pay envelope. He denies self, says "no" to self, and takes up his cross joyfully because he is following Christ.

### Questions:

Read Luke 17:7-10. Do we need to stress this principle of Christian service? Are we counting the cost of discipleship too much?

Is our Christian stewardship marked by conformity or have we been transformed by the renewal of our minds? How can we be transformed? Is it something we can make up our minds to do? Or is it the work of Christ in us? What does it mean to surrender all to Christ? Is it fair to say "Christ all-in-all, or not-at-all"?

## • Sunday, December 10

### THE STEWARDSHIP OF THE GOSPEL

ACTS 8:4-8; I CORINTHIANS 4:1, 2;  
II CORINTHIANS 5:17-20;  
PHILIPPIANS 1:12-18

THE Gospel is dynamic. When it fills the heart, the heart must overflow in witness. We sing "The story must be told." We may think of the need of the world as the "must" of witness. We may also think of the need of a Christian to express his faith. The love of Christ is explosive. To try to contain it in the heart is to smother it. If we realize what it means to us that "Christ reconciled us to Himself," we just cannot keep silent about it.

We are "stewards of the mysteries of God." The Greeks had mystery cults somewhat like our secret orders. They were self-contained. It was necessary to be initiated into the secrets in order

to enter. Paul was acquainted with these cults. When he applied the word "mystery" to the Gospel, he was thinking of God's grace. The Gospel is not something we can discover by ourselves. It is revealed. The secret of God's love in Jesus Christ is freely given those who will hear and believe. Having received this mystery, we cannot be like the cults, keeping the benefits for ourselves and a chosen few. If we try to do this we become like the servant who wrapped the master's pound in a napkin and hid it in the ground (Luke 19:11-27). In the end we lose what we thought we had and could keep for ourselves. There is far too much napkin-mindedness in our churches today.

When the Holy Spirit came upon the disciples in that upper room in Jerusalem, it sent them rushing out into the streets to tell the world. Men heard the Gospel in language they could understand. Soon Philip was evangelizing Samaria. Stewards of the Gospel dare not make a secret order out of the Christian church. To restrict membership by race, class or nationality is to deny the universal mission of Christ.

Did you ever study the word "apostle"? It means literally "sent forth." Jesus called the apostles to Him in order to prepare them to be sent forth. Our word "mission" also means, literally, "sending." It is fair to speak of the apostles as missionaries. Their field was the world. They were such good stewards that they set in motion lines of witness that now reach the uttermost corners of the earth. Led by Paul they refused to be limited as to their field. With John Wesley they could say, "My field is the world." Are we worthy to "follow in their train"?

Peter thought it would be wonderful if he could build shelters on the Mount of Transfiguration and stay there with Jesus, Moses and Elijah. Many of us bask in the sunshine of God's love as we sit in our cushioned pews each Sunday. We hear the assurances of God's forgiving love and sing praises for our salvation. Is that all there is to being a Christian? There must be both coming and going, hearing and telling, receiving and giving, if our Christian stewardship is to be complete.

#### Questions:

*Is it possible to be true to the Gospel as Jesus and Paul preached it, and not believe in missions? Isn't there something lacking in the man who accepts reconciliation with God through Christ and is not concerned about his neighbor's salvation?*

*What is the evangelism program of your church? of your class? Is the membership growing as rapidly as it should? If not, what should be done about it?*  
(Continued on next page)

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## • Sunday, December 17 VICTORIOUS DAILY LIVING

JAMES 1:2, 3;  
II CORINTHIANS 11:18-30, 12:8-10

**I**F I must boast, I will boast of the  
things that show my weakness.  
There is the difference that Christ  
makes. Read the catalog of Paul's ex-  
periences. Is there anything that our  
ease-loving world would boast about?

A parishioner of mine had lived a  
very normal life. He did little very  
wrong and little very good. He wanted  
to be well thought of and seldom ex-  
pressed a forthright opinion until he  
found the prevailing sentiment. He  
lived comfortably, was moderately  
generous and quite faithful in church  
attendance. He avoided responsibility  
in the church and would never accept  
an office or committee chairmanship.  
During an illness he looked up at me  
from his bed and said, "I don't have an  
enemy in this town. I never harmed  
anybody and no one could say I ever  
did a dishonest deed."

How different was the boast of Paul!  
Paul made enemies. Paul was no com-  
promiser. He faced false accusation,  
peril, imprisonment, and beatings, risk-  
ing his life constantly for his faith. As  
he looked back on these experiences  
he did not glory in them. Paul saw  
these trials as proof that he had been  
faithful to his commission to preach  
the Gospel. More than that, his boast  
was that it was not his strength that  
carried him through, but God's.

It is when we discover no power in  
ourselves to meet trials that we find  
God standing by. God never promised  
that we would get through life without  
suffering. He has promised to help us  
meet suffering victoriously. Paul, and  
countless thousands since, have made  
trouble the means of growth in grace.

The truly victorious life is not the life  
that has won success by the standards  
of this world. It is the life that has  
realized the presence and power of  
God. Many a Christian saint has noth-  
ing, yet possesses all things. Tragedy  
is not the absence of health, comforts,  
wealth, renown, or reputation. Tragedy  
is the absence of vital faith in a God  
who cares and will help. Victorious  
living comes to those who enshrine the  
Victor in their hearts.

### Questions:

*One day a man mourned his beloved  
wife, an invalid for many years. The  
next day he was one of the casket bear-  
ers at the funeral of a retired pastor,  
venerated by all who knew him. Should  
death be met this way? Or should a  
Christian hide away from people and  
the troubles of the world about him,  
nursing his grief?*

*What is the answer of the Book of  
Job to the problem of the trials of a*

*good man? What shall be said to the  
critic who claims that generally the  
good suffer while the evil prosper?*

## • Sunday, December 24 THE SAVIOUR IS BORN LUKE 2:1-16

**A**T THIS moment in our cells we  
have practically nothing that  
makes the Christmas festival so famil-  
iar and so lovely, but there is one thing  
left to us: God's great promise. Let us  
cling to this promise, and to Him in  
the midst of darkness. Here and now in  
the midst of the uncertainty of our  
prison life, in the shadow of death, we  
will praise Him by a firm and un-  
shaken faith in His word, which is ad-  
dressed to us." So wrote Bishop  
Hanns Lilje in his book, "The Valley  
of the Shadow." He describes Christ-  
mas, 1944, in prison, where he had  
gone, by special permission, to the cell  
of a man condemned to die. A famous  
violinist was also permitted to meet  
with them and, his chains removed,  
played two beautiful carols. There the  
Bishop gave the Holy Communion to  
his two comrades. Humbly they knelt  
in confession and received the assur-  
ance of forgiveness. The Bishop read  
the Christmas story from Luke, then  
preached a brief sermon, the conclud-  
ing paragraph of which is quoted above.

What constitutes the basis of a joy-  
ous Christmas? These men, going  
through the valley of the shadow,  
found the answer. They had none of  
the usual light and glory, the friends  
and loved ones, the feasting and pres-  
ents, so taken for granted in a Christ-  
mas celebration. Yet the glory of  
Heaven shone in that prison cell. It is  
the Gospel that is the true joy of Christ-  
mas.

Christ had no better place in which  
to be born than a stable. His parents  
were peasants. His first visitors were  
shepherds, coming straight from their  
flocks in their working clothes. "We will  
praise Him by a firm and unshaken  
faith in His Word, which is addressed  
to us," the Bishop said. The joy of  
Christmas is a very personal one. "To  
us is born a Saviour."

It is good to give and receive pres-  
ents. It is good to have family reunions  
and to rejoice in the innocent pleasures  
of Christmas. But the meaning of the  
day is lost if our joy roots in these  
things. As we look with shepherds and  
wise men at this Bethlehem Babe, each  
of us should feel our hearts leap for  
joy. Jesus is God's love-gift to me. The  
value of all other gifts fades before this  
Gift of Grace. Let us be sure that the  
Christmas story is in the very heart  
of our Christmas celebration this year.

### Questions:

*What should we do to counteract  
the commercialization of Christmas?*

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How can we make the meaning of Christmas better understood in our community? What do you think of window and out-of-doors displays of the Christmas scene? Consider other means to advertise the Christmas story.

Is it good practice to go into debt in order to give elaborate presents to our friends? Should we give presents to anyone just because we know we will receive a gift from him? What principle should govern the make-up of our Christmas-present list?

• Sunday, December 31

**A CONTINUING FELLOWSHIP**

JOHN 15:1-5; PHILIPPIANS 3:8-16

**I** PRESS on toward the goal for the prize of the upward call of God in Christ Jesus" (Philippians 3:14, Revised Standard version). "The upward call" is the description of the Christian's goal. Paul does not consider that he has succeeded in rising to the plane of Christ's living. Indeed no great saint ever yields to spiritual pride. The story is told of the pompous clergyman who exclaimed, "I am thankful that I have kept that childlike humility which is the mark of all truly great men." Paul was sincerely humble, conscious always that he could do nothing in his own power to achieve the standards of living set by Christ.

The call to growth in Christian living comes from Christ. It is not born in us. Unless Christ calls, we go the downward way in ever greater sin. The call of Christ is for progress, growth. By the Christian definition the good man is not the man who has achieved the climb to some standard of perfection and there leveled off. Goodness is relative. It is relative to Christ. Are we growing more Christ-like? Is Christ drawing us upward from year to year?

Paul understood the meaning of the vine and its branches as Jesus used it. His only consciousness of worth was in his constant sense of being possessed by Christ. At least 164 times Paul uses the words "in Christ," "in the Lord," or "in Him." To Paul, Christ is the environment in which the Christian lives, the soil and climate in which he grows toward the goal of Christlikeness. As the air we breathe is both within us and about us, essential to life itself, so Christ is both within and about us, our only source of life and growth.

It was no vague, mystical influence that Paul meant when he spoke of fellowship with Christ. It was the Christ who lived and died and arose again. He realized the presence of Christ as his most intimate friend as well as his Redeemer. Through the long hard trials of his missionary journeys, Paul had leaned upon Christ and found Him always dependable. It was no mere theory to Paul that Christ stood by. The



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goal was ever beyond his reach, but he knew that Christ was lifting him year after year, day after day, toward likeness to Himself.

It is good to take the long look ahead as well as to see our way day by day. New Year's is a good time to look at our present state, to take stock of ourselves as we are now, and then to look to Christ in all His loving perfection. John Henry Jowett told of a preaching appointment when he was a student, at a place called Saddleworth. He stayed with an old farmer and as night came on and he was to take the train back to the city it began to rain. The farmer gave him a lantern which, he said, would help him keep out of the ditch. Then he added, "Do you see that glimmer of light yonder? That is Saddleworth station. Make for it." Dr. Jowett says: "The two things gave me what I needed. The old worn lantern gave me light for my feet, and each step became clear, and that glimmer in the distance gave me cheer and appointed me the way of my journey."

Christ is the light for each footstep. He is also the ultimate goal of life. Heaven is "to be like Him." That is journey's end and Christ is calling us upward toward Himself. Each day, each year, we need light. This He offers. To realize His comradeship today is to set one's feet in the path toward perfect fellowship with Him in life eternal.

### Questions:

"Growing in Christian Living" has been the theme of the lessons of the last quarter. What are some of the practical suggestions for Christian growth learned during the quarter?

What is the standard by which Christian life is set? Is it average goodness? Or is it the perfection of Christ? Should such a high standard discourage us or lead us to greater dependence on daily help from Christ?

★ ★

### A Christmas Prayer

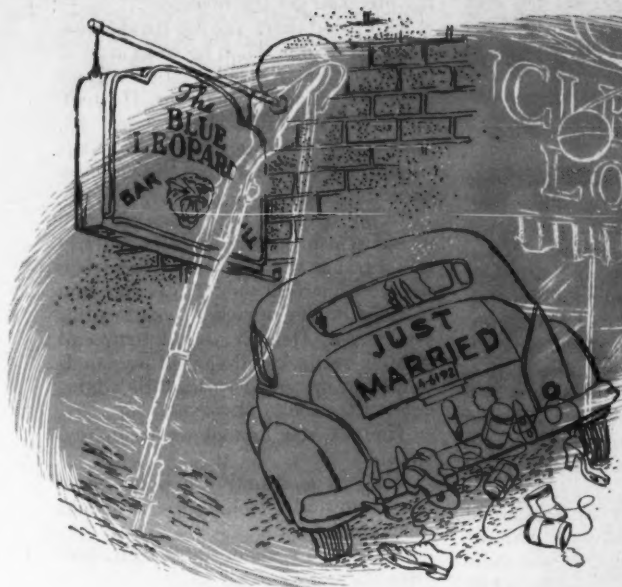
To hearts whose Christmas brings no joy  
Dear God be kind.  
To all wild creatures in their haunts  
Have a mind.

To little children everywhere  
Bring joy and gladness.  
To folks who live in memories  
Respite from sadness.

To old and feeble and to blind  
Give of Thy peace.  
To hearts still young with crippled bodies  
New hope release.

To happy hearts who live in loving,  
Of Thyself give,  
On this, the birthday of Thy Son, who died  
For us to live.

—Elsa M. Bayley



# PINSTRIPE Suit

Those hand-me-down suits in the clothes room at Bowery Mission could tell some dramatic tales—if they could talk. This one does . . .

By DALE HAMILTON

**I**T WAS NO Solomon's Temple. Just a small partitioned-off room at Bowery Mission. Hardly more than a cubbyhole. And redolent. Good, clean odors—mothballs and wool and rubber—but not exactly incense. Along one side a row of suits, overcoats, jackets. In compartments on the other three sides, hats, caps, boots, shirts, things like that.

But Ray Allen liked it. The clothing department was part of his job, for one thing. For another thing, there was real satisfaction in taking some blue-faced, homeless old man in off the streets and giving him a heavy coat, or outfitting a young fellow who had been flapping his arms up and down to keep warm. But there was more to it even than that.

Every time Ray pulled open the door and reached for the light chain and walked into the clothing stockroom, for him it was like going into church. Standing in that cubbyhole next to

those discarded clothes that had come down from better days, Ray sensed that he was close to the ambitions and joys and sorrows of people. And when you're in that kind of company, God is not far off.

**T**HIS day was like any other and Ray was in there figuring and worrying when Bill, the man on the downstairs door, came in with a package. "Where do you want this one, Mr. Allen?"

"Down here anywhere," Ray told him. Together they unknotted the rope and rolled it into a neat coil, then undid the paper and turned back the flaps of the box.

Bill watched as Ray lifted out a suit—doublebreasted, dark blue, pinstripe. "Sharp!" Bill commented, and whistled his way down the corridor.

Ray fitted the trousers and coat on a hanger, held it up, patted out the

wrinkles. It was a good suit. He took it over nearer the light, hung it on a hook from the ceiling, looked at it all over. He touched the small carefully mended place on the back of the right trouser leg. Then he ran his fingers along the lower edge of the coat, to smooth it out. There was something hard inside. He put his hand in the pocket. There was a small hole—and something had dropped down into the lining.

Carefully Ray bunched up the coat and fished with his fingers. Now he had it. Cautiously he emptied out the pocket—several grains of rice. He held them in one hand and went on with his examination. In the other side pocket was a crumpled matchbook cover. "The Blue Leopard," it said on one side. Ray reached into the pockets of the suit one by one, until there was only one pocket left—the watch pocket, where nobody kept watches anymore. Ray explored it with his fingers and brought out a tiny piece of torn paper. Nothing much

ILLUSTRATOR: GEORGE WILSON



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on it. Just, "Dear Mary: Wait—" The rest was torn off.

Ray put the suit among the others, then spread out the pocket scraps on the table in front of the piles of shoes, and stood there looking and wondering . . .

**AS FOR ME**, just as soon as I saw Mr. Allen sitting there like that, I relaxed on my hanger and felt better. I was wishing that I could tell him about myself. All right, so I'm only a blue pinstripe suit, but you can't be around people as long as I have without learning a lot about them. A hand-me-down suit could tell plenty, if it could talk! All I could do was watch Mr. Allen pick up a grain of rice and roll it around in his fingers, only to put it down and try to make sense out of that "Dear Mary."

I knew already how he felt about this room. If I could have told him my story he would have felt that way more than ever. But it would have made him sad, too. Maybe it's just as well that I have to keep it all bottled up inside me.

Don't get me wrong—I've had my share of happiness. A while ago Bill called me "Sharp!" I like that, even though I prefer "dignified" or "tasteful." I'm not bragging, but I just naturally did things to the men who wore me. They stood up a little taller and threw their heads back and walked down the street as if they owned it.

That was the way with Sam Cooper. He was one of the most fidgety fellows I've ever seen, when he came in the store. He told the clerk he was getting married, and wanted a new suit. He must have tried on half a dozen coats, and then the clerk slipped me off my hanger and Sam tried me on. "This is it!" he decided, and the way he strutted in front of the mirror, you'd have thought he was a millionaire.

He was the same way at the wedding—poised, cool as cucumber—and I think I had a lot to do with it. Julia was proud of her husband, I could tell, as we all went out together and dodged through the shower of rice to the automobile. That's where those grains came from.

Julia and Sam seemed happy enough for a few months, and you can't put your finger on any one day or any one disagreement and say, "This is when it started." But almost before I knew it, Julia was flaring up about the way Sam just wanted to sit when he got home from work, and she wanted to go out and have a good time. He asked her about the letter that had come for her from an old boy friend, and she said he was "a sneak to read other people's mail." They had hot words right along, after that. And then one night when Sam came home there was no Julia, only a note. "We made a mistake," she

said, "and I'm not going to let it ruin my life. You get the divorce."

Sam stood there and his hand shook when he read it. Then he went around the apartment with his mouth set and a terrible anger in his eyes. He took down every picture she had put up, moved the furniture around so that it would look different from the way she had arranged it.

"Who would have thought we would smash up like this," he bitterly told a friend at the office. "Why, when we were married, and I was standing in front of the preacher, wearing this very suit—" He frowned at that, and twisted his neck and yanked my lapels to look at me and I was a little frightened at the look in his eyes.

The next day he took me to a pawn shop.

"So it's a good suit?" Uncle Joe asked noncommittally, looking me over and poking me.

"Sure it's a good suit," Sam said. "But it's no good for me."

I don't know how much he got for me, but in a few minutes I was hanging with other suits, and Sam had gone.

I must have hung there for three months, when one morning in comes this man about forty wearing shabby clothes and looking like he could use a good square meal. "I got to have a suit, cheap," he said.

Uncle Joe cocked his head at the rack where I hung with the other suits.

"My girl's graduating from high school," the man said. "I want to go to her graduation. A girl's father has a right to go to his kid's graduation, don't he?" Uncle Joe let him talk, just slid down his little magnifier over his eye and made like he was looking at a watch he had pulled out of the case.

The shabby man pawed through the suits, and finally he grabbed my arm. "Whatsa matter with this pinstripe?" he demanded.

"Nothing's the matter with it," Uncle Joe said. "Fifteen dollars. It's a steal."

"Yeah, but who's doin' the stealing?" He had the coat on. "O.K. It fits. I'll take it." And the man changed his clothes right there in a back room. "I'll pick up my old things later," he said.

I'll never forget that night. After a stop at a cheap restaurant, we went on to a big auditorium. We were a little late and the graduates were already on the platform. Mr. Hewitt—by now I had found out his name—walked proudly to a seat, and I did make him look distinguished, if I do say it myself. You would never have known he was the seedy character who came into the pawn shop. Mr. Hewitt had stars in his eyes that night, and he grinned widely when one of the girls on the platform waved his way.

After the ceremony, Mr. Hewitt saw

her coming down the aisle toward him, and he stood up excitedly. He hardly felt the tug at his trouser leg and even when he investigated and found a little three-cornered tear from a splinter on the auditorium chair, he was still grinning.

"Jeanie! I'm proud of you!" he told her.

"And I'm proud of *you*, Dad," she said, stepping back to admire him—and me.

"I haven't touched a drop for a month, Jeanie!" More quietly, he asked, "How's your mother—?"

"She's fine. She's here somewhere," and Jean craned her neck to look around. "There she is—over there. I've got to go now." She turned away, then paused. "Mother would be glad to have you back—if only you'd give up drinking for good. You look so nice tonight," she added wistfully. "If you were just like this all the time—"

He pointed to the little packages in her arms. "What's all this? Presents?"

"Graduation gifts, Dad," she said, edging away. "From some of my friends. 'Bye!' And then she was gone in the crowd.

"Graduation gifts—" muttered Mr. Hewitt to himself. "From her friends—and her own father had nothing for her."

And that next morning we were back at the pawn shop. "You here again?" Uncle Joe greeted us.

"How much for this suit?" Mr. Hewitt asked.

The man looked me over. "Nine dollars."

"But I paid fifteen!"

"So I'm in business to be friendly? Besides, you tore it. There's a hole in the pants leg."

"Nine dollars, then," Mr. Hewitt said finally. "I'll change into my old clothes. And what can I get for nine dollars? Something nice—for a swell girl who just graduated from high school."

Uncle Joe turned to his case. "Nice bracelet here. Just the thing." And back I went on the rack.

In the middle of the morning a young fellow came in and looked at me, but nothing else happened till afternoon, when Mr. Hewitt tore open the door and almost ran into the shop. "That suit—blue pinstripe," he panted. "I want it!"

"Sorry. You sold it and now somebody else has a deposit on it."

"I got to have it!" Mr. Hewitt said, but you could see that he was licked and knew it. His face turned an ashy gray and he fumbled his way to a counter and leaned against it. "I took my little girl the bracelet," he said, half to myself. "Wearing my old clothes. And she said, 'So you're a bum again! A lying no-good! Take your filthy presents back where you got them.'" And

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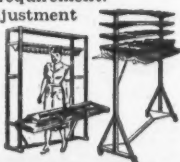
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after Mr. Hewitt had sat there quite a while, he threw the bracelet down in front of Uncle Joe and staggered out. "Got to have a drink," he said thickly. "Man's gotta have a drink."

BUT I'M TAKING too much time. It's just that it's all so real—after all, it happened to me. I was there.

The young fellow came back and paid for me. Gene Warner—nice boy. His mother fixed up that torn place, and Gene thought a lot of me. I liked him, too. He was going with a girl, Mary Talbott, and he wanted a suit he could wear when he went to see her.

Mary thought he looked more handsome than ever, in the blue pin-stripe. "But it's not really new," he admitted.

"That's what I like about you, Gene," Mary told him quickly. "You don't pretend about anything." A minute later she said, "Did anybody ever tell you, Gene, that you're a great guy? And she leaned her head against his shoulder—his blue pin-stripe shoulder.

I'll never forget the last night. He told her he was being drafted, and she cried a little, and Gene said, "But it's not as if it's forever!" And after he left her front porch and went home, he took off his coat and sat down at the table in his room and started a note. "Dear Mary: Wait for me. I'll be back some day. When I come, I want you to marry me." And then suddenly he put down the pen. "It's not fair," he said grimly. "I can't ask her," and he tore up the sheet of paper and brushed the pieces into the wastebasket. When one piece stuck on the blotter, he sentimentally picked it up, read it again, and put it in his watch pocket. No one would find it there, and when he came back, he could dig it out and maybe then he could ask Mary.

Gene went to camp, and on to Japan with the occupation forces. And then it was June 25 and in a couple of days they were being rushed across the strait to Korea. And when his platoon was cut off from retreat as the Reds drove southward across the Nakdong River, they had to surrender. "We won't have to sit it out long," Gene told a buddy. "Our side's going to win." And Gene's side did win, but when they got there they found him and his platoon with their hands tied behind their backs and neat bullet holes through their heads.

"It was forever," I thought, when I heard Gene's mother sobbing and she opened his closet to look at his clothes. The crumpled telegram was in her hand.

A week or so later, she pulled open the door and lifted me down carefully, carried me to the kitchen. "You might as well have this," she told the man who stood there. He looked like a

tramp to me, and I soon gathered that he had asked for a handout and for work. "You're about the build of Gene, and before I give you this suit, I want to tell you about him." And she did, and there were tears in her eyes when she had finished and even the man's voice was husky as he said, "Thanks, lady. I wasn't always like this. I'm going to do better—"

In a cheap hotel he put me on, threw away his old clothes, took out a shirt and tie he had picked up somewhere. I was still in good shape. Gene's mother had given me a good pressing after Gene left home, and so I had a sharp crease. Joe Carson—the name was on his Social Security card that he put in my inside coat pocket—was not a bad-looking person, now that he was shaved and well dressed. He even had a new air of confidence about him, almost a

## STARS ARE CAROLING

Starlight retainers long and long ago  
In Bethlehem,  
Presented to the King that now we know,  
His diadem.  
Stars watched above His sepulcher by night  
Guarded by foes  
And sang together in the morning light  
When He arose.  
The same stars shine upon our pilgrim way  
To guide us on  
Into the light of an Eternal Day  
When night is gone.  
And when their lamps burn out and stars  
must fall,  
The they they crowned shall still be Lord  
of all.

—Ella Garman Morford

swagger, as he swung down the stairs and out to the street.

Halfway up the block he passed Charley, the cop, who yelped, "Don't tell me it's Joe Carson!"

"The same. What can I do for you, my good man?" Joe grinned.

Charley guffawed, then he grew serious. "Wait a minute! Davey Herbert from the wholesale grocery company was down this way only an hour ago. He's looking for a man. I think he'd like to see you—now. It could be a good thing, a real job. Why don't you go see him?"

"Later," Joe told him. "Something to attend to first." And he went on up the street and turned in where a flickering neon sign spelled out "The Blue Leopard."

"Where've you been keeping yourself, Joe?" the bartender asked. "And look at the outfit, would you! In the bucks, huh?"

Joe swung nonchalantly onto a stool. "Hi, Billy."

"Really dressed up, huh?"

"Sure, nice outfit," he told the bartender and picked up a matchbook to twirl in his fingers. "I got it from some



lady out in the country. Belonged to—belonged to—” And Joe’s words dribbled off. It belonged to a kid who was not afraid to die for something, somebody was telling him. A kid who fought till they tied his hands and put a bullet in his head. And who had he fought for? A stewbum named Joe Carson.

Joe brushed a bit of lint from my lapel, suddenly stood up.

“What’ll it be, Joe?” the bartender asked, thinking he had offended Joe.

“A job, I think,” Joe said, walking toward the door. “This is no place for blue pinstripe, Billy.”

He got the job, too. And made good. Joined a church. And when someone at the church mentioned the Bowery Mission, Joe bundled me up in a box and shipped me off to the Bowery. “I can afford a new suit now,” he told me; the way a person talks sometimes, “and maybe you can help somebody else from here on in.”

AND that’s what I wanted to tell Mr. Allen as he sat there in front of that bin of old shoes. But maybe he figured it out for himself. For, a few minutes later, they brought in a nice-looking boy and Tom Roland said, “Ray, can you fix up Larry with a suit?”

Ray looked at Larry, and remembered how he had staggered in off the Bowery, how they had fed him, washed him, treated him in the clinic, given him a place to sleep. How he had sat in the chapel and heard of the Christ who alone could heal a man of sin, take away his alcohol appetite for keeps. Larry hadn’t had his clothes off for months, when he came to the Mission. For so long, in fact, that he had forgotten a ten-dollar bill he had planted inside his sock for safekeeping! I heard them talking about that, and shaking their heads, and marveling at the way God can take the vilest man and make him clean again, inside and out.

Larry was saying, “I know now what you people mean, Mr. Allen—that you can put a new suit on the man, but only God can put a new man in the suit.”

“You know what Larry’s going to do?” Tom asked Ray. “He’s going off to Bible school, what do you think of that? All his life he’s been on one bender after another—never had time for God—and now he’s going to catch up.”

“After that,” Larry took up the story, “maybe I’m supposed to be a preacher—I don’t know. But I want to be ready for whatever job God wants me to tackle.”

And Mr. Allen looked at the suits lined up on the rack, and his eye stopped on me. “I think I have just the thing for you,” he said. “This blue pinstripe—” THE END

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**THE ABANDONED**, by Paul Gallico (Knopf, \$2.75).

Not in years has there been a book like this—and only Paul Gallico could write it! "The Abandoned" will take its place on a very special shelf reserved for classics of a very special sort, for it is an entertaining story for all ages and all time.

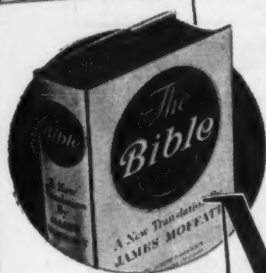
The plot is fascinating and absorbing, told with the skill of a great writer. It projects the yearnings and strivings of human beings against the background of a story mostly concerned with animals. The story will hold your interest, and the undertones of this penetrating parable will stay with you a long, long time. The parable, not stamped as such, but woven all through the novel is of the heart-hunger common to us all: the very human need for love and understanding. The story comes to a climax as satisfying, and an ending as tender, as anything written in this generation. And once you've read it, you'll never again be able to look at a small boy—or a cat—without remembering Peter and Jenny and their adventures in finding, in a world of callous human beings, their universal need for someone to love, someone to understand.

**LUTHER AND HIS TIMES**, by E. G. Schwiebert (Concordia, 892 pp., \$10).

This volume is, in the opinion of one reviewer at least, a monumental masterpiece. An effort has been made—and I find it successful—both to interpret Luther's doctrines and teachings in terms of the Sixteenth Century, and to relate them in a sensitive appraisal to the Twentieth Century and the times in which we live. Luther himself is revealed as the heart, and indeed the electric current, that makes his age glow with incandescent light for mankind.

**CALCULATED RISK**, by Mark W. Clark (Harper, 500 pp., \$5).

Now to a vast library of war volumes is added this splendid book. I rank it with General Eisenhower's work and with General W. Bedell Smith's "Four Years in Moscow." There is a frankness, at times brutal, which spares neither the author nor his associates with whom he sometimes disagreed, but with whom it is apparent he worked unselfishly. Perhaps his explanation in dealing with the Rapido River tragedy is characteristic. If it were a mistake, the author remarks that it was in going forward and not retreating. General Mark Clark is like that. He does



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not believe that it was a mistake. There was a price to pay, as always in war there is a price to pay, and only those leaders brave and wise enough to pay the price with intelligence survived the event. Inevitably this book is one man's defense of his career, but it is vastly more than that. It is a faithful record of the stirring times in which he lived and had a full share. Written with clarity and the distinction of simplicity, it deserves the wide reading it will have.

**HERE I STAND**, by Roland Bainton  
(Abingdon-Cokesbury, 422 pp., \$4.75).

Little more than four hundred years ago a humble monk faced the test of time before the Emperor of the Holy Roman Empire. His words as first spoken reached only a few ears, but they have echoed across the years, and only the Magna Carta has made more history: "My conscience is captive to the Word of God. I cannot and I will not recant anything, for to go against conscience is neither right nor safe. Here I stand!"

Luther was always human and always great. His mistakes, too, fit into the pattern of his life, but surely he was God's man for his hour, and his hour extending to our time will reach through the eternities. Whatever the Church that bears Luther's name may think about Protestantism as such, he is one of the founders. Even now it is apparent that his contribution to the changed and "reformed" Roman Catholic Church is hardly second to what he gave to our new faith. The present volume is richly illustrated with woodcuts and engravings. There are ornamental title pages, satirical cartoons and portraits of figures of Luther's times. This volume is a library in itself.

**JANE MECOM**, by Carl Van Doren  
(Viking, 255 pp., \$4).

This is the author's first biography of a woman. He has delved into obscurity and rescued a life whose story should be told. Benjamin Franklin's sister, as we find her here, was nearly, if not quite, the supreme emotion of the great man's life. Indirectly, if not directly, she influenced his mind and filled his heart. There is no fiction on these pages, but definitely there is a romance of living, and that quality which in all intimate and continuing personal relationships links the human with the divine. Carl Van Doren has done a faithful portrait, not only of one person, but of life itself in the Colonial and Revolutionary periods.

**THE AGE OF FAITH**, by Will Durant  
(Simon & Schuster, 1196 pp., \$7.50).

A volume so vast in its concept, and yet so detailed in its treatment that one approaches it with awe and reads it with growing wonder. The author is generally objective and always strives for objectivity. He will be charged with partisanship by partisans, and he does not identify himself with the mystics, but writes with forthright understanding and the integrity of sound scholarship. This is more than a history of civilization from Constantine to Dante; it is also the dynamic, factual, and at times romantic story of man's search through vast mysteries to find his God.

(Book Reviews continue next page)

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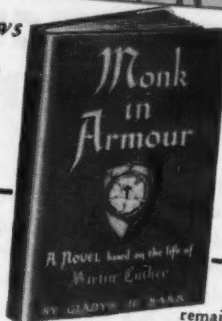
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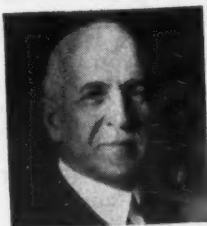
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**THE MAN OF INDEPENDENCE**, by  
Jonathan Daniels (Lippincott, 384 pp.,  
\$3.75).

Jonathan Daniels is a sound reporter. In his latest volume he comes pretty close to glorifying President Truman—but not quite. The intimate details of the President's journey, with some detours, from the farm to the White House add to the full-length portrait of the man, though the author has done a picture rather than a portrait. Portraits are often imaginative and this is not. Already some of the incidents have been challenged—notably the story that President Roosevelt sought and obtained the advice of Cardinal Spellman when he considered James Byrnes as vice-presidential candidate. The Cardinal denies the story, and his denial seems amply confirmed. The book is good reading—controversial but fair in the main, and an eloquent tribute to a man Mr. Daniels highly regards.

**YOU WILL SURVIVE AFTER DEATH**,  
by Sherwood Eddy (Rinehart, 210 pp.,  
\$2).

In this book the versatility of Sherwood Eddy is again demonstrated. No writer of our time has entered more fields and covered more areas of life than this Christian missionary, who—now in his eighties—lives still with the radiance and mental sharpness of his prime. At first he resisted psychic phenomena and, I believe, argued against it. He now believes, and courageously affirms that he has received first-hand communications from those who have died. The present volume is not an argument so much as it is a dynamic affirmation. Even though it may convince only a few, it will comfort many. Personally I do not find it particularly helpful.

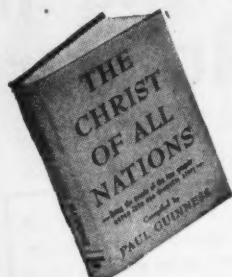
**A MANUAL OF CHURCH SERVICES**,  
by Gordon Palmer (Revell, 166 pp.,  
\$1.75).

When I reviewed the first edition of this little book I said that it was the finest thing in its field. As now revised it is even better than I found it then. The summary of state laws governing marriage make it invaluable to ministers in metropolitan areas—invaluable also as a practical manual of the rites, ordinances and ceremonies of all Protestant churches. The author is a former president of a great theological seminary, before that he was a successful minister. The quality of the man is on these pages, and they are alive with inspiration, information, and spiritual authority.

**SON OF A HUNDRED KINGS**, by  
Thomas B. Costain (Doubleday, 465  
pp., \$3).

Thomas B. Costain is a twentieth-century novelist who writes in the grand style. His pen is dipped in red romance, but it writes true to life. There is the touch of "The Black Rose" and "High Towers" in this novel of near-contemporary life, but the story is something different. A lad from England who finds the New World at first dark and forbidding climbs the high fence at last and becomes indeed a king in his own right because he is truly kingly. The girl of the New World is a particularly understand-

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ing person. She is one in a million, and remains faithful to the love of her childhood against odds that would have turned a million away. This author has a Robert Louis Stevenson touch. He is always realistic, but he never sinks to the level of the vulgar or suggestive. An absorbing and at times breathtaking novel.

**THE BEWITCHED PARSONAGE**, by William Stanley Braithwaite (Coward-McCann, 238 pp., \$3.50).

The Brontes, of whom and about whom this author writes, were a fabulous family. As individuals the sisters were always interesting. They have formed the subject of many volumes, but directness and charm set this book apart from the rest. The pages are generously filled, but they escape being overcrowded. One reads with delight.

**GOODSPEED'S LIFE OF JESUS**, by Edgar J. Goodspeed (Harper, \$3).

The life of Jesus has been written by many men in every generation but here is one Life that is not only different, it is unique. We are acquainted with Dr. Goodspeed—we know him as the outstanding New Testament scholar of our time—and his translation of the Scriptures runs like a Rocky Mountain chain across the continent of translations. Another has said that this man has the gift for making profundity simple and "great ideas plain to the average reader." In this biography, familiar words and events in the career of the supreme character, the preeminent figure of all history come alive and march to all the bugles of human experience. I could add the particulars that justify the conclusion, but it is the conclusion that matters.

**THE PINK HOUSE**, by Nelia Gardner White (Viking, 311 pp., \$3).

Within these backs the family drama unfolds in which warring personalities meet and battle for spiritual mastery. The growing up of Norah Holne is an achievement in fine writing and in character as well. Surrounding her are personalities that plumb the depths of human experience and that are as antagonistic as negatives and positives ever become. You cannot read this novel without becoming identified with the people that fill its pages with their moods and passions.

**JUBILEE TRAIL**, by Gwen Bristow (Crowell, 564 pp., \$6).

Between these backs the California before gold and at its discovery becomes the broad canvas for a heroic picture of the great American frontier. A beautiful New York girl of the early 1840's is swept off her feet by a young trader who courts and marries her and takes her to New Orleans and then over the Jubilee Trail up the Mississippi to Santa Fe and on to California. The adventures en route are breathtaking. The young wife does everything from rescuing a popular tavern singer falsely accused of murder to killing Indians. Tragically a widow before the birth of her child, she witnesses the conquest of the Pacific, marries a man who is worthy of her and when we last see her is beginning her more abundant life.



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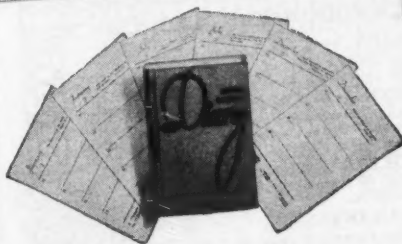
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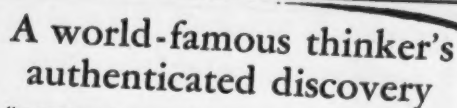


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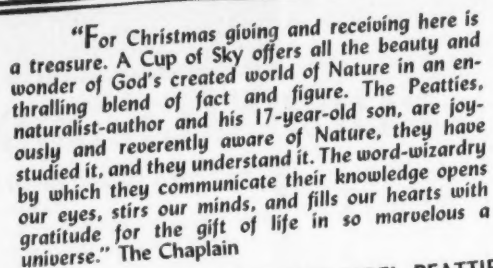
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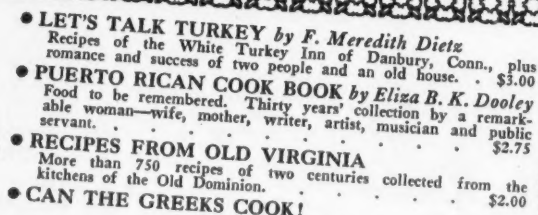
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# THE *Best Books* OF 1950

**O**ut of the hundreds of books received and reviewed by Dr. Daniel A. Poling, he picks these as the best of the past year. They are arranged alphabetically:

**THE AGE OF FAITH**, by Will Durant  
(Simon & Schuster, \$7.50).

"The dynamic, factual, and at times romantic story of man's search through vast mysteries to find his God."

**THE ART OF REAL HAPPINESS**, by Norman Vincent Peale and Smiley Blanton (Prentice Hall, \$2.75).

"A rare combination of the knowledge and professional experience of 'America's best-known Protestant minister' and his counterpart in the field of psychiatry."

CHRISTMAS WITHOUT JOHNNY, by Gladys Hasty Carroll (Macmillan, \$2.50).

"A misunderstood child may become a tragedy . . . That is the story, and Gladys Hasty Carroll rings all the Christmas bells in telling it. You will leave this book with a song in your heart."

CHURCH AND STATE IN THE UNITED STATES, by Anson Phelps Stokes, (Harper, 3 vol., \$25 per set).

"Nothing written in any field of our American literature within a generation is more distinguished."

**FOR HEAVEN'S SAKE**, by *Hannah Smith*  
(Little, Brown, \$3).

"One of the most dynamic novels that has yet appeared in the field of religion. It is honest, down to the grass roots, and profoundly moving."

**GEORDIE**, by David Walker (Houghton Mifflin, \$2.50).

"Beautiful in all its parts, here is a top-flight book. Those who enter here will blink often and swallow hard but have a perfectly glorious time."

**GOODSPEED'S LIFE OF JESUS**, by Edgar J. Goodspeed (Harper & Bros., 248 pp., \$3).

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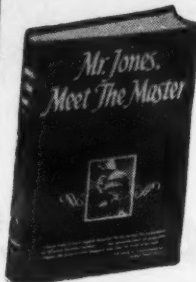
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"Nobody cares about Jews!" But the dear brother found that he was wrong, and so he says, "I changed my mind on good!" Somebody did care. You who read these lines, you care, and thousands of others of the Lord's choicest children, they care. And because they care, we can come to grips with this terrible condition of Jewish heartache, starvation and agony of soul.

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The author at the box office of the movie house he manages.

# Am I in the Liquor Business?

By L. A. KAERCHER

**F**OR the past eighteen months I have been manager and part owner of the motion-picture theater in my home town of Ortonville, Minnesota. Lately I have begun to wonder whether I am selling clean entertainment to the people of my town, or whether I should be on the payroll of the liquor industry.

Prior to having become engaged in the theater business, I was editor and publisher of *The Ortonville Independent* for twenty-six years and of the *Enterprise* at Graceville, Minnesota, for the past ten years. Thirty-six years as an editor gives one a broad knowledge of people and their motives. If there is any line of work that teaches one to detect propaganda, it is newspaper work.

The editor of a country weekly lives

close to the hearts of his readers. He shares their sorrows and rejoices in their victories and accomplishments. He reports births, marriages and deaths. His position in a community is similar to that of the pastor of a church, the superintendent of schools, other leaders in the guidance and upbuilding of the community's youth—that they may grow up to reflect credit to themselves, their families, the community, state and nation. As a newspaperman he prides himself on the responsibility the good people of his town have given him.

**P**ERHAPS it is because of such training and experience that I see and feel the need for "cleaning up motion pictures at their source," that I venture to express such a strong conviction

against the entire liquor industry.

All of us in the theater business, as in any other business, are interested in profits. To be successful and to keep our doors open to the public, we need patronage. But none of us wants patronage merely for the sake of patronage. We wish to show pictures that are clean, wholesome, entertaining, without the promotion of "drink" or anything else degrading to morals and health.

**D**ON'T misunderstand me. All pictures are not "drink promoting." But all too many of them are. It is my personal opinion that there is a direct tie-in between the liquor industry and motion-picture production. Somewhere along the line I believe there is a deliberate intent to educate teen-agers to accept drinking as a popular thing to do. If not, why is it that so many pictures show the young stars sipping cocktails? Youthful stars, who in actual life may not know the taste of the stuff, are made to appear to like it. What can this mean to the teen-agers of the nation who idolize and imitate those stars?

There is no force more powerful for good or evil than the motion picture. Therefore, as an exhibitor with a sense of the responsibility I owe to your children and to mine, I heartily endorse any effort which seeks to direct picture-making to provide cleaner pictures. By the same token, I must lift my voice against any influence which renders my business a stench in the nostrils of decent and sober citizens.

To an exhibitor there is nothing more satisfying than to hear praise from the lips of his patrons because of a good picture shown, nor more disheartening than to have innocently shown a picture that brings condemnation from fathers and mothers because of scenes in it which could easily have been left out—scenes apparently created deliberately for propaganda purposes.

This article is not intended as a denunciation of the industry I presently represent. Our theater has shown pictures, scores of them, that have left our patrons better off for having viewed them. However, one bad orange can contaminate a boxful of good ones.

I write this in the firm belief our business would be better if those unnecessary drinking scenes were removed at the source. As things are now, they are a scandalous reflection on the whole motion-picture industry.

However other exhibitors may feel, I consider myself in the business of providing clean and wholesome entertainment. I am not—and do not intend to seem to my townspeople—in the liquor business.

THE END

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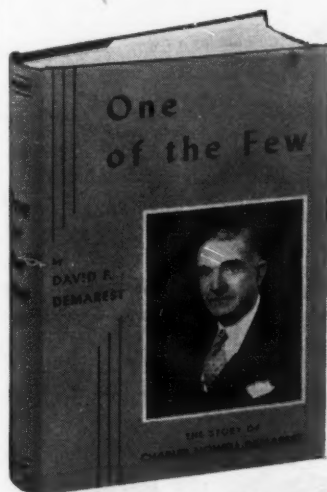


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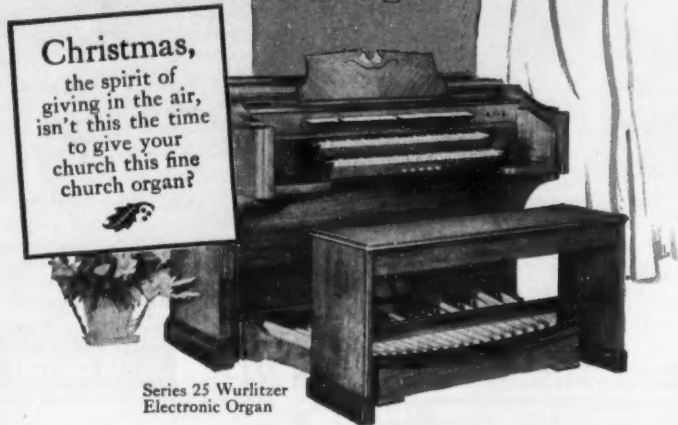
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## FAITH ENOUGH

(Continued from page 25)

for weeks was still unanswered. A menacing thing that was hardly ever out of their minds now. What was the matter with Freddy? *What was it?*

Then one day in October the doctors called Iris from Freddy's bedside into their office. Alton was already there, and from the tense looks on the doctors' faces Iris knew that something had happened. Her heart hammering with fear, she went to her husband, took his arm to steady herself.

One doctor finally spoke. "Your son has dermatomyositis," he said.

For a second Iris' heart leaped with joy. The word meant nothing. But they knew! Now they knew and they could start treatment. She hardly heard the doctor as his words went on: "One hundred and fifty cases in medical history . . . inflammation of the muscles . . . no recognized treatment."

No recognized treatment! Iris caught Alton's arm tighter as dizziness threatened to engulf her. But a spark of hope flickered, grew as the doctor began to talk about experimental treatment, vitamin E to make Freddy grow faster, fast enough perhaps, to outgrow the disease.

The doctors recommended taking Freddy to the Crippled Children's Hospital in Oklahoma City where the finest doctors and special help for children's diseases could be found.

Treatment, even experimental treatment, meant hope. And soon Freddy was installed in the hospital. Iris couldn't see him so often now—it was almost a hundred miles from Lawton—but he was getting care. Swirling baths of hot water, injections, more vitamins. Iris and Alton prayed. It was going to be all right; it *had* to be all right. God would show the doctors the way.

Iris would not believe otherwise as Freddy's joints began to swell, his muscles to contract tighter, but her heart, not wanting to believe, knew that he was wasting away. Yet she kept on being cheerful, for Freddy's sake. There was hope, the doctors were working.

Then one day Alton and Iris were walking down the corridor toward the doctor's office again. The shining floor of it seemed an eternity long to Iris, the smell of disinfectant sharp as death in her nostrils. She pressed her fingers into Alton's arm as they faced the doctor. His voice was steady, careful. "It is only fair to tell you. There is nothing more we can do. Nothing but trust in a Power higher than ours."

Iris felt a scream rise in her throat. God couldn't do this to them, to Freddy. For a wild, unreasonable moment she wanted to turn her back on life, on God. For this she had believed

all her life, had trusted in God, in the rightness of things. And now . . .

But in the blackness, the hopelessness, she couldn't give up. She couldn't stop hoping—believing. There must be a meaning, she thought; there must be a way. Even if Freddy had to go it must mean something . . .

Through the next few months, while the doctors experimented and Freddy got worse, Iris told herself she could do one thing. She could go on as if this was an ordinary illness. She could do for Freddy what her hands found to do. She would be cheerful, no matter what it cost her. That was in her power, and Alton's.

In a way it was better when they brought him home in April. Alton's mother came for a visit and with her help they bought a new station wagon. They figured out a way to build a bed inside it, high up so Freddy could see out. They took him to ball games, to the drive-in theater. Neighbors came in and out, bringing magazines, stopping to talk. At night, getting up in the darkness to turn Freddy every hour because he could no longer turn himself, Iris prayed. Dear Lord, please . . .

Freddy had no pain except occasional headaches, and that made it easier. A thousand times a day Iris thanked God for that, stifling the anguish in her own heart. Especially when she got him ready every three months for the trip back to the hospital to put new pellets into his abdomen to keep down the calcium deposits that were forming.

It was in the fall that Freddy decided he wanted to visit his grandparents' home in Wachula, Florida. He wanted to see the puppy he'd had down there. Iris and Alton couldn't bear to tell him the pup had been run over by a car. They made up their minds to take him to Florida for Christmas.

The whole family spent weeks getting ready, enjoying all the fun of planning and working things out. "This is in my power," Iris thought over and over, working, laughing, praying—"a wonderful Christmas for Freddy."

Actually they had two Christmases as if they were crowding in an extra one for Freddy. Alton is a sergeant in the 18th Field Artillery Battalion, and just before Christmas a bunch of men drove up in a big truck outside the Gills' quarters. They got out, loaded down with presents. The board that held the track of the little train was so big they could hardly get it in the door.

Freddy could hardly contain himself as they spread out the things, sheepskin slippers, the eiderdown comforter—so many presents. But Freddy barely took his eyes off the train track as the

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men moved back to get it laid out on the floor. Iris' heart was thudding almost as hard with excitement as Freddy's.

They put the control of the train on Freddy's bed. For one terrible, agonizing second Iris thought he couldn't find strength enough in his thumb to press the button that started it. And all those men were standing, looking on. Then the motor hummed, the lights came on in the little cars. They blurred in her eyes.

Later, down home in Wachula, they left Freddy parked in the station wagon for a few minutes and came back to find the folks laughing, kidding him, the way people do in a small town when they've known you all their life.

For a moment Iris' heart was filled with an overwhelming joy. Freddy had this, whatever happened he had this forever. And she thought of that other mother, thousands of Christmases ago

— on that first Christmas. *She* had watched *her* Son, too. Maybe that's all any mother had a right to expect from God. The right to watch her son, to stand by, to believe with all her heart that God would do the right thing so long as she herself did not lose faith and did the things she could.

Now Iris knew she had been right that day in the doctor's office when they told her there was nothing more they could do. She had not turned her back on God—had not given up hope. The doctor too had been right when he said, "We can only trust in a Power higher than ours . . ."

Iris and Alton Gill have never ceased to pray and have asked others to pray, too, for Freddy. They still believe in their hearts that a miracle will happen. That Freddy will be saved. But whether that happens or not, say Iris and Alton Gill, "it is God's will." Their faith is sufficient.

## LOBBYING FOR THE LORD

(Continued from page 24)

bers divide up the field. Baptists, for example, have been paying particular attention to the atom, food, and loyalty programs, while the Presbyterians have specialized on U. N., liquor questions, social security, and European recovery.

What successes have these Protestant lobbies had?

By the nature of politics, their victories are usually won as part of a team. For example, Protestants (especially Lutherans) joined Jews and Catholics in pressing this year for American admission of more displaced persons. It was a hard fight, but they won.

Sometimes a church spokesman can make a well-timed stroke which will swing an issue. When Congress knocked out aid to Korea last winter, for example, the president of the Methodist Woman's Division telephoned its Washington representative, Miss Eleanor Neff. In turn, she called the State Department and Congressmen to check on strategy and exchange ideas. Aid was voted for Korea. Similarly, when China fell, Chinese students in America sorely needed government aid. The Methodists joined the fight for it—and aid was given.

By bringing visiting German bishops together with officials of the State Department and Army, the Lutherans improved understanding of the problems of German Protestants under the occupation.

The Congregational office thought it hit a home-run when it got Ronald Bridges, former Moderator of this denomination, and brother of Republican Senator Styles Bridges, to testify for the Marshall Plan. That was one of myriad influences in approval of this

crucial aid to Europe. But the Congregationalists felt repaid when they heard what an Italian had said to a State Department official in Rome. Waving a mimeographed copy of a news release with the Bridges testimony, the Italian exclaimed: "If this is what you stand for, and if this is what the Marshall Plan means, I'm very much in favor!" That happened to be at a time when Italian elections were coming up and, if the Communists were not to sweep Italy, friends and influence had to be won for America.

Wilson of the Quakers, moreover, credits the Congregational office with being "as responsible as anyone" for one of the most important post-war political steps—winning civilian control of atomic energy.

The four Baptist conventions are represented by a Texan, Dr. J. M. Dawson, who took 100,000 names to the San Francisco conference to get the United Nations to include religious liberty in its "Universal Declaration of Human Rights." It was included. Modestly, he claims merely "a rightful share" in that victory.

He also worked for the Langer bill on liquor advertising this year—an issue which is not yet settled. The vote of Senator Lindon Johnson of Texas was in doubt when this subject came up for consideration.

This Baptist office wrote every one of Texas' 3,000 Baptist pastors to suggest that they express their own convictions. Hundreds of letters and telegrams barraged the capital. The Senator learned where Texas Baptists stood—and it wasn't in favor of liquor advertising!

Though President Truman is a Baptist, his reported annoyance at church



# Faith...

*tied with a*

# Red Ribbon



**M**OST forlorn street in the world—that's the Bowery on Christmas morning. Street of homeless men. Men tricked by their own weakness until they no longer have the will to fight. Discouraged men, sick, seeing no escape but through alcohol.

Hell Street they ought to call it—especially on Christmas. Then it is a man knows that somewhere a mother and father, a wife, children, who once threw their arms around him are again sharing their affection—and he is not there.

Christmas on the Bowery can open the doors of a man's heart—or it can close them tight. Christmas can be the day when friendship touches a spark of hope and faith within him—or the day when he goes on his blundering, bitter way more lost than ever.

The lights never go out at Bowery Mission on Christmas. There is a Christmas tree, old-time carols, a turkey dinner with all the trimmings, gifts wrapped in gay paper and ribbons. But most of all, at the Bowery Mission on Christmas there is a Christ.

Yes, in the glow of this day of sober memories, a man can receive much more than the pair of woolen socks or the warm gloves or the suit of underwear or shirt you gift-wrap and send for him. Wrapped up in the package he may also find faith, new ambition, new confidence, hope—all because someone cared enough of what became of him to share a bit of Christmas.

Wrapped up in the package may be God. Surrounded by the holy hush of Christmas, the friend-

ship, the gifts, the Gospel—all reminding him of the almost-forgotten man he once expected to be—then it is not hard for a soul to find God!

Will YOU help again this year to make it a good Christmas on the Bowery? It will take your gift of money—for food and medical attention and bedding and heat must all be paid for. And it will take your own personal remembrance, something that some needy man can wear to help him meet the rigors of a Bowery winter.

For them — for Him — will you help?



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lobbyists can hardly be blamed on Baptist Dawson, for he considers that the Truman church affiliation has "no bearing on his politics." Many Baptists wire and phone Dr. Dawson and ask him to work on the President as a fellow churchman. But the preacher resents the implication that he would have any influence. He has called on the Baptist in the White House only once, and then it was on behalf of a Baptist pastor in Germany.

Ruefully, one church representative observed that a great deal of effort must go merely to stopping "bad" legislation. Even that, though, can have very positive Christian results.

For example, there was the misery of the Arab refugees—many of them Christians, many of them in hovels around the site of the Bethlehem manger. The United States was supposed to supply half of a \$32 million fund for relief to them through the U. N. Late one afternoon, word came suddenly to joint-staff members that the Senate Appropriations Committee had lopped \$2 million off the American grant, and the bill would be on the Senate floor for passage the following noon. Immediately, Wilson and Miss Neff rushed to the Hill—since both Quakers and Methodists had voted favoring relief for the Arabs. The Senators whom they saw were sympathetic but too engrossed with other matters to bear the brunt of battle on the floor.

By chance, Wilson was seated next to Senator Hubert Humphrey of Minnesota at a banquet that night. They discussed the problem. Humphrey said he'd think about it. The next morning he decided he was willing to raise the issue. But when he got up on the Senate floor, other Senators explained that the cut was simply a flat one being made on all grants, because prices had gone down here. It looked as if the gallant, last-minute struggle would be lost.

Again by luck, however, the church representatives were accompanied at the Chamber by a Quaker relief worker just back from Palestine. He pointed out that, far from declining, the number of refugees had recently gone up one-third. Wilson got a friendly Senator to carry a note with this information to Senator Humphrey. And in the end, the Senate restored the cut.

Two million dollars, to be sure, is small change compared to the vast bomb appropriations of Washington. But for the women, the children, the babies of the Arab camps, it was food, clothes, hope. Their voices and their thanks were not heard that day. But speaking for them were the Christian representatives of the American churches.

Avoiding special pleading, but standing for the good, unselfishly—that is (Continued on page 78)

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# HELP US CHOOSE THE Picture of the Year

**The Protestant Motion Picture Council wants your help!**

**L**AST YEAR you CHRISTIAN HERALD readers chose the heart-tugging and endearing "The Stratton Story" as your "Picture of the Year" because, in your opinion, it was the one film of 1949 that "most effectively and artistically dramatized those social, moral and ethical values for which the Christian faith immemorially stands."

Now again we are asking you to choose your "Picture of the Year."

Join us in this *constructive* approach to the "movie problem"!

Participation in this yearly poll gives you the opportunity to applaud the good from Hollywood while you continue to denounce the bad. But applause is probably more effective since it tells the movie-makers what you *do* like rather than what you don't like.

Think of the pictures you applauded during the year and select the *one* that left the most lasting impression on you and your family.

To jog your memory we have listed to the right the Protestant Motion Picture Council's "Pictures of the Month" for 1950. However, your choice need not be confined to one of these twelve.

However, let's study the PMPC selections. We immediately note that, contrary to what some outsiders may think, a film that appeals to a Christian audience is not necessarily a gossamer thing composed entirely of sweetness and light.

"Pinky" was a discerning and poignant look at a Negro girl with so light a color she could "pass" as a white. "No Sad Songs for Me" dealt with the plight of a valiant lady doomed to die of an incurable disease. "The Men" was a biting portrayal of the tragedies faced by paraplegic veterans. "The Hasty Heart," whereas an ingratiating story, carried a forthright message. "The Titan" was an exquisite picturization of the magnificent works of art created by that tortured genius, Michelangelo. "Stars in My Crown" concerned a

pioneer Methodist preacher and the hero of "I'd Climb the Highest Mountain" was a circuit-rider.

Some of the other selections were pure entertainment, but for all that they were not divorced from reality; they were not fairy tales. "Annie, Get Your Gun," "Treasure Island," and "Cheaper by the Dozen" would fall into this category.

No, Hollywood need not turn out insipid fairy tales in order to please a Christian audience. We will applaud any kind or type of fine picture, as long as it is sincere and is produced in good taste.

Let us reiterate our message to Hollywood. Fill out the ballot *today* for your choice of the "Picture of the Year."

## The 1950 "PICTURES OF THE MONTH"

**As selected by the PMPC**

"PINKY" 20th Century-Fox • "STARS IN MY CROWN" MGM •  
"THE HASTY HEART" Warner • "THE TITAN" Robert J. Flaherty •  
"NO SAD SONGS FOR ME" Columbia • "CHEAPER BY THE DOZEN"  
20th Century-Fox • "ANNIE, GET YOUR GUN" MGM • "THE  
MEN" Stanley Kramer • "TREASURE ISLAND" RKO • "BROKEN  
ARROW" 20th Century-Fox • "KING SOLOMON'S MINES" MGM  
• "I'D CLIMB THE HIGHEST MOUNTAIN" 20th Century-Fox

## MAIL THIS BALLOT TODAY!

Motion Picture Editor,  
CHRISTIAN HERALD,  
27 East 39th Street, New York 16, N. Y.

My vote for THE PICTURE OF THE YEAR goes for:

(Title of motion picture)

(Signed) .....

Address .....

City ..... State .....

**Winner of Christian Herald's contest for PICTURE OF THE YEAR will be announced in the March, 1951, issue of this magazine.**

(All entries must be received by no later than December 31, 1950)



# PICTURE OF THE MONTH

**I**N THE history of America the "circuit-rider" has filled a large and important place. He is still going strong—though nowadays we refer to him as home missionary, colporteur, or pastor of a "larger parish."

But what of his wife? Some time ago, in her autobiographical novel, "Circuit-Rider's Wife," Cora Harris gave us an enlightening look into that interesting area. Now Miss Harris' book has been turned into a film. "I'd Climb the Highest Mountain" introduces us to Mary, wife of William Asbury Thompson, as they begin their life together and he takes his first appointment on a Methodist circuit. Mary's hopes are high—"because she loved William"—and her experiences absorbing. Her life is filled with fun at times, with pathos at others, but always it is keyed to the high adventure which comes to those whose lives are lived for the sake of the Gospel and in service to others.

A distinguished cast has been well employed in this 20th Century production. Susan Hayward is "Mary" and William

## "I'd Climb the Highest Mountain"



*A moment supercharged with drama: a child, taken to a picnic by a circuit rider and his wife, is drowned and his body brought home to the irreligious father.*

Lundigan takes the part of the circuit-rider. Gene Lockhart and Alexander Knox also have key roles. The film was made at the locale of the original story, deep in the red Georgian hills, and local people were drawn in as extras and actors for specialized parts. Dr. Wallace Rogers, of Atlanta, performs the marriage ceremony which starts the story and served as technical advisor throughout.

We have here a warm, down-to-earth tale portraying a period in the life of a courageous and faithful couple who lost themselves in spiritual service to their people. There are one or two sequences we could wish were deleted to keep in line with the story's over-all dignity and with basic Protestant doctrine. But on the whole, it is a film you and your family will thoroughly enjoy. **F**

### OTHER CURRENT FILMS

**Audience Suitability Ratings:**  
A—Adults; Y—Young people,  
F—Family.

**EDITOR'S NOTE:** Except where so stated, these reviews are not to be construed as endorsements, either of specific films or of movie-going in general. They are for the guidance of readers who attend motion pictures, not inducements to those who do not. The "suitability" classification, moreover, is no guarantee the film is flawless; it is merely a guide.

**FAREWELL TO YESTERDAY** (20th Century-Fox). Among the recent documentary films depicting the cause and effect of war and its challenges to our way of life, this is perhaps the best; it is entertaining as well as most revealing. Taken from newsfilms and government records, it is graphic and realistic. **A, Y**

**THE GLASS MENAGERIE** (Warner). An intense drama of a mother whose memories of happier days mingle with the bitterness of an unhappy marriage, to make her determined to seek success for her children. The skillful character portrayals express completely the emotional tension surrounding the family. The pathos is somewhat relieved by touches of comedy. **A**

**THE TOAST OF NEW ORLEANS** (MGM). Excellent music well presented by Kathryn Grayson and Mario Lanza, an interesting story and good acting make this sparkling musical satisfactory entertainment for the entire family. **A**

**TRIO** (Paramount). Three stories by W. Somerset Maugham take an inquisitive look into the lives of ordinary people and their experiences, and make them interesting by the way the tales are told. Casting and direction excellent. **A**

**THE EYE-WITNESS** (Eagle-Lion). American and British judicial procedure are interestingly contrasted in this murder mystery. The novel plot takes an American lawyer into the intricacies of an English court room where he has no official standing. Robert Montgomery acts in—and directs—this melodrama with an otherwise British cast. **A, Y**

**PARIS 1900** (Arthur Mayer and E. Kingsley Presentation). An authentic documentary treatment of the story of Paris during the 1900's up to the beginning of World War I. This pictorial history of the physical, political and cultural growth of this fascinating and great city, is a wonderfully easy way to review the history of the time. John Mason Brown has done a fine job in the English adaptation, and the narration by Monte Woolley is an excellent blending of drama and humor. **A, Y**

**THREE SECRETS** (Warner). One day a private plane crashes in the Sierras. Photographs reveal that a child is alive, trapped on the mountain with the bodies of his foster parents. At the foot of the mountain three anxious women, each of whom has given up a son of the boy's age to the same adoption home, await word from the rescue party. Each is sure the trapped child is her son. This is an emotional drama involving mother love. Suspense is maintained to a surprise climax. Well acted; some unnecessary drinking. **A**

**I'LL GET BY** (20th Century-Fox). Entertaining musical comedy, full of light and catchy songs with enough of a plot to hold interest throughout. Excellent family entertainment. **F**

Film Reviews and Ratings by the  
**PROTESTANT  
MOTION PICTURE  
COUNCIL**

**MR. MUSIC (Paramount).** Combine music and romance with a good cast headed by Bing Crosby, add a few outstanding guest artists, provide pleasing melodies, and you have excellent movie fare for Crosby's fans. **A, Y**

**THE BREAKING POINT (Warner).** A bewildered and bewildering, sordid and violent melodrama of stark realism. Based on an Ernest Hemingway story of a returned veteran for whom, as he puts it, "everything goes wrong." Well acted. **A**

**WOMAN ON THE RUN (Universal).** As an innocent bystander happens to see a murder, he decides to go into hiding rather than be the next victim of the man whom he alone can identify. His wife tries to find him and along the way discovers two things: her love for her husband and the identity of the killer. A tense thriller, but lacking reality in characterization and clear motivation. **A, Y**

**TEA FOR TWO (Warner).** The story of a pretty girl who tries to buy her way into a Broadway leading role, then has her plans complicated by the stock market crash of 1929. Excellent music and good comedy. Doris Day and Gordon MacRae sing the title song and several other numbers. There is some drinking. **A, Y**

**DIAL 1119 (MGM).** Set almost entirely in a bar, with everyone behaving shabbily, this is a sordid and ruthless picture about the last hours of an escaped patient from a hospital for the criminally insane. The value of psychiatry in criminal cases is strongly discounted. **A**

**LET'S DANCE (Paramount).** This silly romantic musical comedy with a hackneyed plot about show business is in itself poor show business. Some of the dance sequences are in poor taste, especially a dancing and drinking spree in a night club. **A**

**WHEN YOU'RE SMILING (Columbia).** In this musical comedy the owner of a recording company, in financial difficulties because of gambling, tries to marry off his scheming daughter to a supposedly wealthy Texan. The film is helped by the popular "name bands" and singers whose latest records are played and their television appearances shown. **A, Y**

**DEPORTED (Universal-International).** In this adolescent fairy tale the repentant sinner, a deported gangster, is about to reform because of his love for a beautiful countess in Italy. It seems unwholesome to have a good woman fall in love with a good-looking gangster and accept him when right to the last he is trying to evade the law. **A, Y**

**THE SHOWDOWN (Republic).** Hatred, revenge and violence are overworked in this Western with an interesting plot and a surprise ending. **A**

**THE FULLER BRUSH GIRL (Columbia).** In spite of two murders, this picture remains a farce comedy packed with riotous experiences which grow more and more far-fetched and unreal as the story progresses. **A, Y**



Barbara Britton, active in church work, takes part in "The Methodist Hour."

## The Faith of the Stars

BY WILLIAM LINDSAY YOUNG

**B**ARBARA BRITTON comes from a long line of Methodists. In this heritage she has come up through the Sunday school, work in young people's groups, attendance at summer youth camps, and participation in the worship services of the church. She played a significant role in the Youth for Christ movement. Both she and her physician-husband serve as members of the official board of the local church. Their little

boy, Theodore, is three years of age.

Miss Britton was discovered by a talent scout when she was a student at Long Beach City College in 1941. Since then she has become one of the leading personalities in her profession. Her Christian charm and dignity make her a credit to the church and the community. One cannot be in her presence long without sensing her devotion to her Lord. Miss Britton writes:

"**M**Y HUSBAND and I attend church services regularly just as any other normal people do whose religious faith is taken with proper seriousness. Perhaps I may be a little different from others in my intense interest in, and love of, the Bible. Invitations come to me constantly to read the Scriptures from a pulpit and on other occasions when it seems fitting. I respond whenever I can and time will permit. In fact, I have made several phonograph recordings of some of my favorite passages, such as the 23rd Psalm and the Beatitudes. Before I begin the reading I take a few moments to give a personal testimony of my Christian faith and what it means in my life. God has a plan for each of our lives, and He will guide us to its fulfillment if we will but trust Him. Christ is very real to me."

**LONELY HEARTS BANDITS (Republic).** A lurid and melodramatic expose of the "lonely heart" racket. Maybe some people will learn that it does not pay to consider marriage with a stranger, even if one is lonely and susceptible to flattery. **A, Y**

**REDWOOD FOREST TRAIN (Republic).** A work-camp for boys and the splendid teamwork done by them in a forest fire, excellent photography, good horsemanship, fine singing—all these make this a superb Western and one the whole family can enjoy. **F**

**WYOMING TRAIL (Universal-International).** Violence, brutality and seemingly unnecessary shooting of men in the back make this Western strong film fare. **A, Y**

**CHAIN GANG (Columbia).** Exposing the chain-gang system as it exists in some states, this realistic melodrama will be of interest to those who are concerned with social reform. **A**

**INDIAN TERRITORY (Columbia).** A fair Western with an over-abundance of fisticuffs. **F**

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## LOBBYING FOR THE LORD

(Continued from page 74)

church lobbying at its best. But whether we like church lobbying or not, it looks as if it will have a long future in Washington.

The big reason is that most of us church people really want it. Not many of us refuse to vote on church resolutions about political questions, and lobbying is merely a logical extension of such perennial efforts to bring Christian influence to bear on government. Most of us, if we'll be honest with ourselves, have at some time or other mixed religion and politics when we have looked to the church for support of a political idea—whether to bolster our economic system (or change it), or to scathe Fascism and Communism, or maybe just to close up that annoying beer tavern on the corner.

So there's going to be lobbying in the name of the church. What we Christians must do is see that our lobbyists steer clear of narrow, selfish interests. Our job is to insist that they really bring the best of our Christian thinking to bear on our common problems at Washington, for the welfare of all.

## THE HIDDEN YEARS

(Continued from page 28)

were all growing up and reaching out for larger things. They were probably—nay, almost certainly—looking forward to marriage and the bringing up of children. And Nazareth held but small hopes for them in such matters. And our trade, which had comfortably supported six, found twelve something of a burden.

There were many discussions about it, some of which went on as we all sat in the sunset together when the day's work was done.

The upshot of it all was that the joint family at last decided to move to Kaphar-Nahum on the Lake, where the aspirations of the eager young folk would find larger scope, and the family income would be more likely to equal the demands upon it.

For there, in addition to all the work we were accustomed to, there were boats to be mended and many repairs to the gear of the caravans that travelled the Great Roads to Damascus and the Desert and the South—endless opportunities for work.

When the great upheaval had been accomplished and they were all gone, we moved down to the other house so that I could live alongside my workshop. Zerah, as of right, took the room Jesus had always occupied and I think she found some consolation in that.

It was to her, I am sure, a sacred place, and the very walls spoke to her of him continually. If their stones



had had tongues—what could they not have told her? But perhaps, to her uplifted and love-quicken perception, they spoke more clearly than with tongues.

As we sat now in the sunset glow we would recall the things he had said and his way of saying them. And very many times I turned to the place where he used to sit, expecting to find him there, so strong was the feeling that he was still with us. And Zerah, I felt sure, understood for she never laughed at me, but sat intent and quiet.

Twice I made the journey to the Lake to see him. I found them all very comfortably settled in a good-sized house on the shore of the lake to the north of the town.

They seemed all well satisfied with the move; the large courtyard was strewn with work; there were boats drawn up on the shore for repairs; their new neighbours had already begun to gather there of an evening to talk things over with Jesus, and I could see that they savoured his wisdom and clear judgment as the men of Nazareth had done.

He seemed to me older, and more full of thought than ever. But his eyes were as bright and penetrating as before, his voice as round and sweet, his mien as gentle and gracious, and he showed me that our friendship had suffered nothing from our parting.

In the evening he drew me to a walk by the lake-side, just we two alone, and we talked of the old times.

"I am often there with you all in the spirit," he said quietly. "No matter how much the new duties call one it is joy at times to get back to one's old friends and the places one has loved."

"How do you find the neighbors here?" I asked, "as quarrelsome as our Nazareth folk?"

"Men are much the same everywhere, my Azor," he said, and there was more than a touch of sadness in his voice as he added, "More men—more sin, more sorrow, more suffering . . . And, it might, and ought to be so different, if only they would see things rightly and think rightly about them . . . And they could; if - only - they - would!"—from which I gathered that the men of Kaphar-Nahum were no better than the men of Nazareth, and that their short-comings and overdoings were a burden to him.

"Unless an awakening comes," he said again, "they will die in their sleep . . . And how shall it come? . . ." But he did not answer his own question, and we paced on in silence.

Then he said deeply, "It is in God's hands. He will see to it."

(To be continued next month)

Abridged from the book entitled "The Hidden Years" by John Oxenham, published by Longmans Green & Co., New York 3, N. Y., \$2.75.

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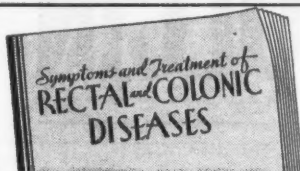
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## THE SPICE OF LIFE

### Can't Have Everything

Musician: "Do you enjoy good music?"

Guest: "Yes, but go right ahead."

### Fragile

A young woman was mailing the old family Bible to her brother in a distant city. The postal clerk examined the heavy package carefully and inquired whether it contained anything breakable.

"Nothing but the Ten Commandments," was her quick reply.

### Down Her Alley

"I think I'll propose my wife for Congresswoman."

"Why?"

"Because she's so good at introducing bills into the house."

### 2 + 2?

The bride was shy about asking her husband for more money.

"Jack, dearest," she said at breakfast, "will you please lend me \$5 but only give me half of it?"

"Yes, darling," said her husband, puzzled, "but why only half of it?"

"Why then you'll owe me \$2.50 and I'll owe you \$2.50, and we'll be square, won't we?"

—Financial Post.

### No Problem

Upon due reflection, a school teacher decided to give full credit to a pupil for his answer to an arithmetic problem.

The question: "If your father sold

1,500 bushels of grain for \$2 per bushel, what would he get?"

The answer: "A new car."

### Truly His

"May I have this check cashed, please?" asked the young woman of the paying teller.

"Of course, madam," the teller replied. "Just endorse it, please."

"Must I endorse it?" she asked, apparently puzzled. "I'm Mrs. Smith, you know. My husband is out of the city and mailed the check to me."

"Yes, it must be endorsed. Sign it on the back, please, and Mr. Smith will know we paid it to you."

Mrs. Smith took her pen from her purse and passed the check back to the teller endorsed: "Your devoted wife, Ethel."

### Economy

The gentleman had just completed a course of driving lessons and was being commended by his instructor: "A little more practice on your own and you'll make a first-rate driver."

"Thanks," beamed the pleased novice. Then, struck with a thought, he asked: "Say, what would you advise me to do in case the brakes gave way?"

"I'd suggest," commented the other, "that you steer toward something cheap."

—Capper's Wkly.

### Agreed?

A man's intellect is judged by his ability to disagree without being disagreeable.



"All I'm asking of you is to drop it off at the laundry on your way to work."

## CHRISTMAS SERVICE

(Continued from page 7)

story of what happened in the little town of Bethlehem that fateful night.

Hymns used will depend upon the age range of members of the family. Small children like "Away in a Manger." Older ones may prefer "O Little Town of Bethlehem." "O Come, All Ye Faithful" and "Angels from the Realms of Glory" are adult hymns.

Probably not more than fifteen minutes, or at most a half hour, will be needed, depending upon the size of the family and the use of extra program items such as the picture interpretation and instrumental selections. Plan the starting time accordingly, but do not begin until *after* the hurry of Christmas preparations (except for Mother and Dad's last-minute midnight chores) has subsided and all is ready for tomorrow. Then quietly, calmly, sincerely, make your pilgrimage to Bethlehem.

When the program is concluded, send the children off to bed, to go to sleep with dreams of angels.

CALL TO WORSHIP: Psalm 100 (Read in unison or responsively, or by Father)

HYMN: "It Came Upon the Midnight Clear"

CANDLE LIGHTING (Father or Mother): This is the birthday of Jesus. When we have birthdays in our family, we have birthday cakes and put candles on them. So on the birthday of Jesus we have candles, and lights on our Christmas trees and lights in many places. When Jesus grew up, He said, "I am the Light of the world!" And He said to us all, "Ye are the light of the world." So we are going to think of all that now while (use name) lights this candle and places it up where we can all see it.

(Older child or Mother): When Jesus was born, the world was unhappy. People were afraid. But when God sent His Son, it was as if God had lighted a candle in the darkness. And now (lighting candle) there are many lighted candles, many people all over the earth helping to take away unhappiness and trouble. God wants us all to give light so that people may find their way, even as Jesus was the Light of the World.

HYMN: "O Little Town of Bethlehem"

THE STORY OF THE SHEPHERDS: Luke 2:1-20. (Open the Bible for this. If only very small children are present, the mother or father should tell the story in words the youngsters can understand, something like this: "And it came to pass in those days that the King said that everybody in all the world was to have his name put on a big list. To do this everyone had to go back to the place where his father and

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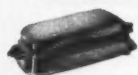


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grandfather lived. This was what a man named Joseph had to do. He went to a little town called Bethlehem, with Mary his wife. Mary was soon going to have a little tiny baby. While they were in Bethlehem, the baby was born. They had to put him on soft hay in a box in a stable, because there were so many people in town that all the hotel rooms were filled up." And so on.)

THE STORY OF THE SHEPHERDS: Retold by small children

HYMN: "Away in a Manger"

THE WISE MEN: Read from Matthew 2:1-12; then let small children retell the story

HYMN: "We Three Kings of Orient Are"

PICTURE INTERPRETATION, INSTRUMENTAL MUSIC, OR VOCAL DUET OR TRIO

HYMN: "Joy to the World"

### MISS JESSIE FIGHTS FOR THE KIDS

(Continued from page 20)

One morning last summer two anonymous letters reached Miss Jessie. Both writers claimed that their children had been victimized by gambling games at one of these carnivals. But, they explained, they dared not sign their names because if they did they'd "get in wrong with prominent people."

Jessie Binford picked up the telephone. The "prominent people," she discovered, were members of a neighborhood benefit association sponsored by a man whose name often had been in the papers because of his good works for church and patriotic organizations. She called him at once. Unless he cleaned up the carnival that night, she would bring his organization into court. He quickly promised to reform.

Although the Association's budget is small, it is aided by scores of professional men and women who give generously of their time and skill to help young people in trouble. One night Miss Jessie called one of these, a lawyer, with the story of a young boy with a misshapen face who had begged his mother, without results, to take him to a plastic surgeon. He was shunned by other young people. In desperation he wrote an extortion note to a well-to-do man, hoping to get the money for an operation. Caught, he landed in criminal court. The lawyer took the case, fought for the boy. The newspapers picked up the story. Money poured in; the lad was placed on probation, underwent surgery. Now he has a new face and is able to live a normal life.

"When you sit through one of these cases in court," Miss Jessie says, "it tears at your heart. When you sit through a hundred, it jars your brain."

Jessie Binford reports to the police each law violation, whether it's cruel parents or a lawless tavern which per-

CHRISTMAS EVE PRAYER: Dear Father, we thank Thee for Christmas. We thank Thee for Thy love in sending Jesus into the world. When we are selfish and want things for ourselves, help us to remember that Jesus, the greatest King of all, had only a crib in a stable. Help us to remember that He lived in a home where there was love. Help us—brothers, sisters, father, mother—all to love each other and be patient with each other and to help each other all we can, for this is what Christmas really means. We want our home to be a happy, loving home. We pray that we may think about Jesus on Christmas and on the day after Christmas and all through the year. We thank Thee for Christmas because it was Jesus' birthday. In His name. Amen.

THE LORD'S PRAYER (in unison)

CLOSING HYMN: "Silent Night"

mits soliciting and gambling. The police make few arrests but do issue some warnings. The most vicious dives are closed. But a clean-up lasts just as long as it is actively prosecuted.

"Most of the criminals who operate lawless taverns pay for police protection," Miss Jessie says. "And they constantly try to bribe us—in a genteel way, of course."

Not long ago one of Chicago's most notorious dive owners slipped furtively into Jessie Binford's office. He was dressed in his best for the occasion, wore his best suit and his biggest diamond. He sat down uneasily in the quiet, book-lined room.

"I sure like the work you folks are doin' for the kids," he began. "Thought maybe you could use some help. Me, I'm generous where kids is concerned. You must need money, Miss Jessie—everybody does. Thought I'd leave this with you..."

He laid a crisp new \$1000 bill on the desk.

"Yes, we do need money," Jessie Binford agreed quietly. "But not this kind of money. We couldn't possibly use it." To the man's astonishment she handed him back the bill.

Attempts to frighten her as well as to bribe her are commonplace in Miss Jessie's active life. When her telephone rings late at night, she never knows whether it will be a policewoman wanting advice, a mother whose son is in trouble, a child asking for help or a hoodlum threatening her.

"She gets hundreds of anonymous letters and phone calls," a police captain says. "They tell her to lay off or she'll get bumped off. So does she come runnin' to the cops for protection? Not Jessie! She just gets busy and tears into 'em all over again."

In a typical year, Miss Jessie and her

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staff give aid to some 4000 juveniles. Spend a few days in the office and you see the children, scared, hungry, often showing the marks of beatings, whispering their stories to a sympathetic ear. Desertion, neglect, drunken mothers, insane or feeble-minded parents, abuse and cruelty are commonplace in the world in which Miss Jessie labors—and to each case as it comes up she gives her personal attention.

THE thousands she has befriended seem never to forget. Children she helped thirty or forty years ago bring their own children to her, and their grandchildren, for aid and advice. Trinkets scattered over her office shelves, pictures from around the world tell their stories of gratitude.

"Miss Jessie gets more Mother's Day cards than most real mothers," a member of her staff says. "They come from everywhere. She's the only mother most of these people ever knew."

Of late she has been badgering Mayor Martin Kennelly about vice conditions in the evil North Clark Street region. A city employee suggested to the mayor that her visits were taking too much of his time. Kennelly cut him short.

"The door to my office is always open to Jessie Binford," he said firmly. "I know she's been to see me often. I hope she keeps it up."

She will keep it up, as long as she knows of a single parent, criminal, bar or honky-tonk that is endangering children. At 74 she has her second wind; she's just begun to fight.

## A NATION'S CHRISTMAS TREE

(Continued from page 29)

were high priests of Zoroastrianism, learned men and astrologers, who searched the heavens studying its signs. "They saw the star and rejoiced with exceeding great joy." Accepting its light and guidance, they followed it to Bethlehem, and there they worshiped the new-born Child and presented unto Him royal gifts.

There are lights shining today in all fields of human endeavor, enabling man to make great progress in his mastery of the world, in the betterment of human society; in the development of character. His light truly has lighted the Gentiles. And there are Magi and Herods with us today as well. The wise men accept this answer to universal human need. The Herods seek to make this world the sphere of their own ambitions. This is the road to misery and destruction.

No sane person can deny that if the world's misery were taken to Bethlehem's house of healing, it would disappear. There is the light which illumines the way to a new heaven and a new earth.

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In the congested high speed traffic of today the use of beverage alcohol is a known hazard. The National Safety Council says that one out of every four fatal traffic accidents involves liquor—that means 8,000 people killed last year—scores of thousands of others injured and millions lost in property damage. All this costs money—money that insurance companies have to pay out in claims—money that policyholders have to first pay in premiums.

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Make of car ..... Year .....

Body Type ..... Model (series) .....

Expiration date of present insurance .....

CH 1250

## OUR LADY MAYOR

(Continued from page 32)

most of the large-scale vice activities which have occurred in this city, whether they concern the automatic amusement devices such as slot machines, punchboards or the like (all of which are illegal in Oregon) or whether they concern matters such as the narcotics trade, are pretty much tied up with a network of organizations that transcends city boundaries and also state boundaries.

"For instance I am quite sure that the narcotics activities which go on in Portland involve people who aid in the importing of narcotics, who live in other states besides Oregon and who are part of a network of this operation. I think the same observation is true of all illegal punchboard and slot machine operators.

"**B**ECAUSE of the interstate character of the vice activities I believe they have a distinct relationship to many of the major crime syndicated activities. Also it is almost impossible to reach the main people involved in any of these activities if you are confined to jurisdiction which is just city-wide.

"It seems to me that we won't get very far in any permanent suppression or prevention of crime unless the various federal enforcement agencies that have jurisdiction over certain offenses and the state enforcement agencies will work in cooperation with and in conjunction with the law enforcement agencies of those cities which are really seeking to do a sincere job of law enforcement and crime suppression.

"Certainly as far as narcotics, slot machines, punchboards or bookie joints which depend on the wire services are concerned, they are all in varying degrees more or less interstate in character."

Accomplishments in government are not always easy to name. But we can point with pride to the record of the reorganized police force; to the new sheriff, Terry D. Schrunck, who has refused several offers of "easy money"; to the 1949 citation by the Woman's Press Club of America of our lady mayor as the outstanding woman in government.

And we can point with pride to her annual report to the City Council in which she reports (among other things) the following accomplishments:

"A sincere effort has been made to enforce the law of the city and state as they presently exist, and to do this impartially and fairly.

"In the interest of efficiency and sound administration the Bureau of Police underwent major adjustments. A new chief of police was appointed



who reorganized the Bureau to secure greater use of existing manpower and a policy of impartial law enforcement was adopted.

"The city attorney represented the city in the city's test case of the validity of the ordinance prohibiting book-making in the city on animal races. The Circuit Court had held that the city's ordinance was invalid but the case was appealed to the Supreme Court and the city's anti-bookmaking ordinance was upheld.

"Expanded Park Bureau activity is reported to be a major factor in helping to fight juvenile delinquency.

"The Motion Picture Board of Review viewed 1087 pictures of which 1063 were passed without censorship of any kind. There was enlarged activity in censoring nightclub acts, burlesque theatres and 16 mm. films in penny arcades. Approximately 30% of the films were condemned.

"The very great interest displayed by literally thousands of the city's citizens on many questions during '49 is, to me, our greatest guarantee of future progress. When people become complacent, then true, long-range community progress is endangered. Certainly there has been no such complacency among our people this past year."

If Mayor Lee had accomplished nothing else, the respect held by the public for her would be worthy of note. Her cool intellect gives her mastery of any situation. She is at once persuasive and charming, a born leader.

"Leadership in the world today must come from women, not to displace men but to help maintain balance," she says. Women have a long-time view of things. Men, by nature, are interested in the immediate present. "Men will not oppose women in public office, will indeed, support them—if they are convinced that women are well-informed and realistic as well as sincere in their purpose."

**N**EEDESS to say, Dorothy McCullough Lee is a religious person. She is, and has been for twenty-five years, an active member of the First Presbyterian Church.

Her latest highly publicized and controversial move was to secure the adoption as a city ordinance of an "equal rights" program. Only time will tell the consequences of such action. Portland is the second city in the United States to adopt this idea, Philadelphia being the first.

When asked her motivating power, she asked in turn, "What makes a man go to war? What makes anyone do anything?" The challenge of good government is perpetual, she explained. "Only as men and women meet that challenge can democracy survive."

THE END

## Are you in the know?



### When leaving, what to do about the chaperone lineup?

- ☐ Run for the farthest exit    ☐ Mumble hi and g'bye    ☐ Take time out

Do you dodge the snoopervisors? Would you weasel an exit via fire escape, rather than stop for a word at the door? Be courteous. Chaperones are frequently people! Take time out to thank them for their help. You needn't cringe from watchful eyes...

even at calendar time. With Kotex, there are flat, pressed ends that prevent telltale outlines. Moreover, your new Kotex Belt gives you added confidence, comfort. Made with soft-stretch elastic... non-twisting... non-curling. Washable; dries in a wink!



### Will you see the New Year in with—

- ☐ Pink elephants  
☐ Pink lemonade  
☐ Rose-colored glasses

Don't be the acquaintance who'll be forgot next year. Whoop-dee-doo won't hike a gal's rating. Better a rosy dating future rather than a cold grey dawn. Take extra care to spurn crash-happy drivers. And at certain times guard against problem-day "accidents," too. Get the extra protection of Kotex and that special safety center. Plus heavenly softness that holds its shape because Kotex is made to stay soft while you wear it!



### Which outfit inspires a gift idea?

- ☐ The tartan skirt  
☐ The grey flannel dress  
☐ The chinchilla coat

Maybe you already know—these three outfits are fashion "firsts." If your best study-buddy owns a tartan skirt, knit her some Argyle socks to match the colors. A nifty giftie for Christmas. Different girls have different tastes in togs. Their sanitary protection needs, too, are not alike. So... Kotex comes in 3 absorbencies. (Different sizes, for different days.) Try all 3 to discover which is "definitely for you."



More women choose **KOTEX**  
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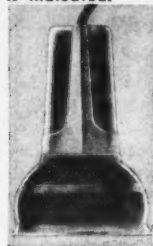
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## Spot Reducer

with or without electricity. Also used as an aid in the relief of pains for which massage is indicated.



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awakened blood circulation helps carry away waste fat—helps you regain and keep a firmer and more graceful figure.



When you use the Spot Reducer, it's almost like having your own private masseur at home. It's fun reducing this way! The SPOT REDUCER is handsomely made of light weight aluminum and rubber and truly a beautiful invention you will be thankful you own. AC 110 volts.

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Please send me the SPOT REDUCER for 10 days trial period. I enclose \$1, upon arrival I will pay postman only \$8.95 plus postage and handling. If not delighted I may return SPOT REDUCER within 10 days for prompt refund of full purchase price.

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## Back Talk

LETTERS TO THE EDITORS

### Senator Wiley Comments

TO THE EDITORS:

Perhaps you will be interested to see the attached copy of the Sept. 22nd issue of the *Congressional Record* in which I have had inserted your excellent article "The Faith of the Stars" (Aug. '50). I was delighted to see this first of your series. It accents the positive, commending the affirmative qualities of Hollywood life. We need more such illustrations of the good, the beautiful, the devoted, which are to be found everywhere. We need less harping on the negative, less publicizing of the transgressor. Therein lies the path to the uplifting of our standards of morality in all America.

Washington, D. C.

ALEXANDER WILEY  
U. S. Senator (Wisconsin)

### "Stones for Bread"

TO THE EDITORS:

Stewart Campbell's letter (Oct. '50) provokes a question. If the New Testament cannot be trusted to give us a true statement of who Jesus was and what He did, how can it be trusted to tell us what He said? Shall we merely believe from among His sayings that which suits our own ideas? That is what many have done. As a result they have a merely human Jesus and a gospel shorn of its power. This, if Mr. Campbell realized it, is the supreme substitution of stones for bread.

St. Clair Shores, Mich.

(REV.) C. R. STOCKINGER

... Our Bible tells us that Jesus was indeed born of a virgin. ... If it were any other way, Jesus could not be our Saviour, for He had to be sinless, a lamb without spot or blemish. How can you believe in salvation, eternal life, if you don't believe that Jesus actually arose, Reader Campbell? The natural man cannot understand the things of the Spirit. Perhaps that is your trouble. Have you been born again, dear Mr. Campbell? I am praying for you.

Syracuse, N. Y.

"A BIBLE-BELIEVING BAPTIST"

### "Trick or Treat"

TO THE EDITORS:

I can't quite agree with the author of "Halloween Holdup" (Oct. '50). We live in a small town where we have 100 or more children, and look forward each Halloween to this trick-or-treat game. We have had as many as 50 to 60 at one evening, too. We try not to forget that we too were once children!

Ludlow Falls, Ohio

Mrs. HAROLD DITMER

### Slur on Mormons

TO THE EDITORS:

R. J. Rushdoony in your September issue (Back Talk) has made some rather interesting although not altogether correct statements about the Mormons, as he calls them. I regret that since he is rather severe he is not better informed. The Church of Jesus Christ of Latter Day Saints—whose members are nicknamed Mormons, because of the Book of Mormon—does not stand in opposition to Christianity, and certainly does not discredit the Bible. ... Their first "Article of Faith" reads: "We believe in God the Eternal Father, in His Son Jesus Christ, and in the Holy Ghost." Their message is not to present "another saviour," as Mr. R. purports. ... Joseph Smith is not regarded as their "saviour," nor do they worship him or any other save Christ.

Grace, Ida.

Mrs. M. E. SKINNER

... Our brother is apparently not too well informed as to the beliefs of all the so-called Mormon churches. As a member of the Reorganized Church of Jesus Christ of Latter Day Saints, I wish to state that we have but one God whom we worship—not many, as inferred by our brother. We stand upon the Scriptures as the word of God to His people. Our message presents Jesus Christ as our Saviour; we have no other! If we are pagan, as our brother erroneously states, then all churches are pagan today.

Chicago, Ill.

JOHN F. COOPER

... I have had five prominent people in my town apologize to me for your September issue. I realize you are not responsible for the lies people send in, but as editors you do not have to print offensive letters from people who do not bother to find out the truth.

S. Pasadena, Calif. Mrs. WM. A. PETTIT

... I am a Mormon myself, and so are most of our community. I am a convert and have lived in the same community all my life, and I never heard the Mormons try to discredit the value and authority of the Scriptures.

Kline, Colo.

A. J. GLADDEN

### "Autumnal Bush"

TO THE EDITORS:

In the October issue of your magazine, which I consider the finest Christian magazine published today, I read with delight the sermon of my friend and successor, Dr. Robert Youngs. ... It was a great joy to have such a noble man come to my beloved church which I organized in a little portable chapel, with nineteen mem-

If You Suffer From Some Of The Torture-Like Kinds Of  
**"RHEUMATIC PAINS"** or from  
**"ARTHRITIS"**  
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**OR MUSCULAR ACHES**

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**\$3.00** POSTPAID We don't care what you've tried before—patent medicines, hot water bottles, heating pads, etc., our **ELECTRIC MASSAGER** may do for you what it has done for thousands of people who suffered from some of the torture-like pains of "RHEUMATIC, ARTHRITIC or NEURITIC TYPES" or from LUMBAGO, SIMPLE NEURALGIA or MUSCULAR ACHES due to cold, exposure or fatigue—or we will refund your money! There is nothing mysterious about our unit. It is a well-known fact that heat has relieved the various pains described above. Our **ELECTRIC MASSAGER** is the finest heating unit ever made which enables you to MASSAGE the painful area at the same time that incipent heat is applied. You will be amazed at the efficiency of this new instrument. Operates on any 110-volt line, AC or DC. Send \$3.00 cash, check or Money Order and we will ship prepaid or, if you wish, we will ship C.O.D. and you pay the Postman \$3.00 plus few cents postage. Order 2 for \$5.00 and save yourself \$1.00.

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bers and nine in the Sunday school, on April 6th, 1913 and gave to Dr. Youngs, when I retired, with 2,235 members and 554 in the Sunday school.

Scarsdale, N. Y.

(REV.) **GEORGE H. SMYTH**

**Our Current Serial**

TO THE EDITORS:

I'm much troubled about the continued story, "The Hidden Years." . . . This is false to the Gospel story and must have been written to please the Roman Church and get sales from its people. It's a beautiful story but a lie, and the illustration showing John the Baptist, who was a Nazarene, is just laughable: the beautiful face of a young girl with bobbed hair, and his coat, instead of being a coarse cloth woven from camel's hair, is a skin with hair on it!

S. Portland, Maine **CLARA I. DYER**

. . . I don't approve. It is belittling, too unreal, too imaginative.

La Grande, Ore. **J. H. BLUNT**

. . . You are doing a wonderful job of teaching sane religion and encouraging wholesome reading through the **HERALD** and the Family Bookshelf. I am sorry, however to see Oxenham's "Hidden Years" reprinted: its purely imaginative stories of the childhood life of Jesus are, to my mind, belittling and border on the sacrilegious, reminiscent of the apocryphal gospels and Roman Catholic miracle tales.

Brooklyn, N. Y. **ORRIN R. JUDD**

. . . Glad to see you are running the story "The Hidden Years." I have had this book and loaned it for some years. At a missionary meeting I was asked to read Richard Maxwell's poem, "I Wonder If Jesus Had a Dog." I said I was sure He had and dashed off these few lines on the spur of the moment:

I'm sure that Jesus had a dog  
 When He was just a boy;  
 For what is there upon this earth  
 Could give a boy such joy?

He is the master of the dog—  
 The dog does not object:  
 The simple joy he manifests  
 Is not just for effect.

He really loves to do His will,  
 What'er that will may be:  
 One only has to look at him  
 That fact to plainly see.

I'm sure that Jesus had a dog  
 That He might understand  
 The heart and mind of each  
 small boy

Who does a dog command.

Bloomington, N. Y.

**FLORENCE N. RELYEA**

**Apt Definition**

TO THE EDITORS:

I've just heard a story I want to share with you. A minister wrote to a man of means for a donation to a worthy cause. The reply turned down the request and ended with this complaint: "This Christianity business strikes me as being nothing but give, give, give!" The minister wrote back: "Thank you, sir, for the best definition of my religion I've ever heard."

Seattle, Wash.

(MRS.) **CORA CHARLTON**

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# NEW! MAGIC PANEL FEATURE SLIMS LIKE MAGIC! LOOK SLIMMER, MORE YOUTHFUL REDUCE

## YOUR APPEARANCE!



You will look like and feel like this beautiful model in your new and improved cool—light weight FIGURE-ADJUSTER.

THE FIGURE-ADJUSTER MUST BE THE BEST GIRDLE YOU EVER WORE . . . YOU MUST FEEL MORE COMFORTABLE, and you MUST look and feel younger . . . Your shape MUST be noticeably improved or you get every cent back at once!

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**MAGIC PANEL CONTROL:** No laces show when you wear a SLIMMING Figure-Adjuster. The control you get is completely COMFORTABLE . . . and GUARANTEES healthful, lasting support. Its satin TUMMY PANEL laces right up to meet the bra—NO MIDRIFF BULGE! LIFTS and FLATTENS the tummy, SLIMS down the waist, TRIMS the hips and eliminates the "SPARE TIRE" waistline roll! The magic ADJUSTABLE, slimming, easily controlled panel is scientifically designed and is the result of testing different kinds of panels on thousands of women! Figure-Adjuster creates the "BALANCED PRESSURE" that gives each bulge the exact amount of RESTRAINT it requires. It gives you the right amount of SUPPORT where YOU need it MOST! Let Figure-Adjuster give you MORE figure control . . . for more of your figure . . . let it give you a more BEAUTIFUL FIGURE . . . the slimmer, trimmer figure that INVITES romance. You ACTUALLY APPEAR SLIMMER AT ONCE WITH THE MAGIC PANEL control of Figure-Adjuster. Colors nude, blue or white. Sizes 24 inch waist to 44, only \$4.98.

### MAKE THIS TEST WITH YOUR OWN HANDS!

Clasp your hands over your ABDOMEN, press upwards and in gently but FIRMLY. You feel better, don't you! That's just what the UP-LIFT adjustable FIGURE-ADJUSTER does for you, only the FIGURE-ADJUSTER does it better. MAIL COUPON AND TEST IT AT HOME FOR 10 days FREE at our expense! NO OTHER GIRDLE AT ANY PRICE CAN GIVE YOU BETTER SUPPORT, can make you look better, feel better or appear slimmer and younger! Sizes 24 to 44 waist.

## 100% MONEY-BACK GUARANTEE!

Test the Figure-Adjuster at home for ten days FREE at our expense! It's sent on approval! It must do all we claim for it or return it after ten days and we'll send your money right back. We take all the risk . . . that's because we know that even though you may have tried many others you haven't tried the BEST until you have tried a FIGURE-ADJUSTER! MAIL COUPON NOW!

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### WHY DIET? TRY IT!

- TAKES INCHES OFF TUMMY!
- RAISES ABDOMEN AND KEEPS IT IN!
- LIKE MAGIC IT BRINGS IN WAIST
- MAKES SPREADING HIPLINES CONFORM TO FIRM BEAUTY
- SMOOTHES AND SLIMS THIGHS
- MAKES YOUR CLOTHES FIT BEAUTIFULLY

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"SECRETS OF LOVELINESS" booklet tells how to take advantage of correct choice of clothes, proper use of make-up and other secrets to help you look years younger, pounds and inches slimmer, will be included FREE with your order.

For Your  
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Sake  
MAIL  
THIS  
COUPON  
NOW!

## SEND NO MONEY

**FIGURE-ADJUSTER CO., DEPT. 127  
1025 Broad St., Newark, New Jersey**

Yes! Please rush "FIGURE-ADJUSTER" on approval. If not delighted I may return girdle within 10 days.

- ☐ I will pay postman \$4.98 plus postage.  
☐ I enclose \$5.00, cash, check or money order, send postage prepaid. (I save up to 75c postage.)

Color..... 2nd color choice.....

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